The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLIX. WHOLE NUMBER, 1298.] NEW YORK, JANUARY 31, 1856. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

FEBRUARY.

2 Purification Blessed Virgin Mary.
3 Quinquagesima Sunday.
6 ASH WEDNESDAY.
10 First Sunday in Lent.
13, 15, 16 } Ember Days.
17 Second Sunday in Lent.
24 Third Sunday in Lent. St. Matthias' Day.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

February 3d.—QUINQUAGESIMA SUNDAY.—A. M., St. Peter's, Albany, Institution. E., St. Paul's, Albany, Missionary Meeting.
February 10th.—FIRST SUNDAY IN LENT.—Blackwell's Island.
February 17th.—SECOND SUNDAY IN LENT.—A. M., Calvary Church, New York. E., Calvary Church, Williamsburgh.
February 21st, Thursday.—A. M., Grace Church, Williamsburgh, Consecration.
February 24th.—THIRD SUNDAY IN LENT.—Church of the Holy Apostles, New York. E., St. Peter's, New York.
March 2d.—FOURTH SUNDAY IN LENT.—A. M., St. Clement's Church, New York. P. M., St. Luke's Church, New York.
March 9th.—FIFTH SUNDAY IN LENT.—A. M., St. Ann's Church, Brooklyn. E., St. Peter's Church, Brooklyn.
March 12th, Wednesday.—A. M., St. George's Church, Hempstead, L. I. E., St. John's Church, Brooklyn.
March 14th, Friday.—E., St. Luke's Church, Rossville, S. I.
March 16th.—SIXTH SUNDAY IN LENT.—A. M., St. George's Church, New York. E., Holy Trinity, Brooklyn.
March 17th.—MONDAY IN HOLY WEEK.—E., St. Luke's, Brooklyn.
March 18th.—TUESDAY IN HOLY WEEK.—E., Ascension Church, Green Point.
March 19th.—WEDNESDAY IN HOLY WEEK.—E., Church of the Redeemer, Brooklyn.
March 20th.—THURSDAY IN HOLY WEEK.—E., St. Mark's Church, Williamsburgh.
March 21st.—GOOD FRIDAY.—A. M., St. Bartholomew's Church, New York. E., Grace Church, Brooklyn Heights.
March 22d.—EASTER DAY.—A. M., St. Paul's Church, New York. P. M., Floating Church of our Saviour, New York. E., St. Stephen's Church, New York.
March 23d.—EASTER MONDAY.—E., Holy Innocents, New York.
March 26th.—THURSDAY AFTER EASTER.—P. M. & E., St John's Church, Cohoes.
March 29th.—SUNDAY AFTER EASTER.—E., Grace Church, Albany.
April 6th.—SECOND SUNDAY AFTER EASTER.—St. Mark's Church, New York. E., Church of the Epiphany, New York.
April 13th.—THIRD SUNDAY AFTER EASTER.—A. M., Bay Ridge, L. I.
⁂ Other appointments for the city of New York and the vicinity will be made, if desired, for any days, not already engaged, between this and Easter Day.

New York.—Friday of last week, being the Feast of the Conversion of St. Paul, was marked by the customary Saint's day Second Service in Trinity Church. There were present of the clergy the Rev. Drs. Haight and Morris, and the Rev. Messrs. Ogilby and Dix. The lecture on the occasion was delivered by the Rev. Dr. Haight; and the boys of Trinity School, who were present, and took part in the choral portions of the Service, were catechized by the Rev. Dr. Morris. A very fair congregation was in attendance, and a growing interest is beginning to be manifested in this reverent keeping of the Church's holy days in Trinity Church.

In the Church of the Holy Communion was said the usual Second Service, as on other Saints' days, consisting of the Ante-Communion, Offertory, and Lecture. There was no celebration.

In the Church of the Holy Innocents, Thirty-seventh street, in accordance with the established usage in this parish since its organization, the Second Service on Saints' days consists in the celebration of the Holy Communion, and the administration of the Blessed Sacrament. On the Feast of the Conversion of St. Paul, the celebrant was the rector of the church, the Rev. J. J. Elmendorf, who also delivered a short lecture. The children of the industrial and parish schools assisted in the chanting of the Introit, responses to the Decalogue, Tersanctus, and Gloria.

NEW ROCHELLE.—On Wednesday, the 23d inst., the Right Rev. the Provisional Bishop of the diocese fulfilled appointments at Trinity Church, New Rochelle, and St. Paul's, East Chester, that had been postponed from the first Sunday after the Epiphany, in consequence of the storm that impeded travel in all directions.

In Trinity Church, Morning Prayer was read by the Rev. J. M. Ward, rector of St. Thomas', Mamaroneck, and the Rev. C. Winter Bolton, rector of Christ Church, Pelham. The Bishop preached an excellent and appropriate sermon from the text, "To be carnally minded is death; but to be spiritually minded is life and peace;" after which he administered the Apostolic rite of Confirmation to thirteen candidates—the rector, the Rev. Dr. Morgan, reading the Preface. There was quite a goodly number of the congregation present on the occasion, and all seemed to be impressed with the interesting and solemn services. Besides the clergy named, the Rev. W. S. Coffey was present.

In the afternoon, the Bishop confirmed twenty-five persons in St. Paul's, East Chester, the greater number of whom were from Mount Vernon, where the rector, the Rev. Mr. Coffey, holds a Sunday afternoon service in an "upper room." There was a full congregation present, who listened to the very appropriate sermon of the Bishop, and participated in all the services, with devout attention.

The large and thriving village of Mount Vernon is in the parish of East Chester, but the Church people in the place are desirous of having a suitable edifice for worship in their midst. They are much interested in spiritual matters, as is evidenced from the number who came forward to ratify their baptismal engagements. They, however, have not the means, among themselves, to carry out the project, as the most of them possess but a small amount of this world's goods. They are, therefore, obliged to worship in a "hired room," hoping, ere long, through their own exertions, aided by friends of the Church elsewhere, to raise a temple to the Most High within their own borders.

The parishes of New Rochelle and East Chester are two of the oldest in the Union. The former was settled by the Huguenots, or French Protestants of France, who came directly from England, being part of the 50,000 persecuted who fled thither four years before the revocation of the Edict of Nantes. Its settlement was commenced by these sufferers, "for conscience' sake," soon after the purchase of the town, in 1689, who gave it the name it now bears in remembrance of their

"Own Rochelle, the fair Rochelle,
Proud city of the waters."

They at first adhered to the Articles, Liturgy, Discipline, and Canons of the Reformed Church of France; but afterwards conformed to the Church of England. "It is a singular fact," says Mr. Bolton, in his History of the Church in Westchester County, "that the first settled Episcopal minister in this country should have been a French Protestant refugee, and that New Rochelle, the favourite asylum of the Huguenots, should claim the honour of having called him." This minister was Daniel Bondet, and it was at the instance of Col. Heathcote, an ancestor of the present Bishop of Western New York, that he was appointed by the venerable Society for the Propagation of the Gospel. The chalice and paten, presented by "good Queen Anne," is still used in the administration of the Holy Communion. The bell bears date 1706, and was first presented by Sir Henry Ashurst to the Church du St. Esprit, New York, and transferred by the vestry of that church to its present ownership. A beautiful design for a new church edifice (to cost $15,000) has been presented by Frank Wills, Esq., but has not yet been officially acted upon by the Vestry.

The parish of East Chester was formerly included in that of West Chester, but in 1700 was made one distinct. Rev. Dr. Seabury, afterwards Bishop of Connecticut, and the first American Bishop, was inducted rector in 1766. The present church edifice was erected in 1765, and was first incorporated, under the title of St. Paul's Church, in 1787. It has recently undergone considerable repairs; a new chancel arrangement made, the walls painted in fresco, and open seats made of oak. Still more recently, a beautiful painting has been placed in the chancel window, the subject being "Paul before Agrippa." It is the production of a distinguished amateur, a vestryman of the church, and the treatment is as creditable to his artistic taste as its bestowal is to his pious zeal.

Pennsylvania.—*(From our Philadelphia Correspondent.)*—There was sent out with the last issue of the two Church papers of this city, a circular from the managers of the Episcopal Reading-rooms. From this circular, it appears that the rooms are kept open as a "Free Library of Religious and Miscellaneous Literature, including the best Foreign and Domestic Journals and Reviews, with special reference to affording facilities to Students of Divinity, Sunday-school Teachers, and young men generally, and the provision of a convenient place of resort for our clergy, and for the meeting of our various Church Societies." Such objects as these are certainly very desirable, and the more so, when the benefits are to be had "free." But, as a matter of course, such rooms, with their supply of books and papers, magazines and reviews, need to be kept up by some means; and as no Logan or Smithson has left an endowment for the purpose, those active men, who have taken upon themselves the establishment of these rooms, and the management of them, would be very glad of the "material aid" of some of their brethren in the Church, so that the whole burden of the expense may not fall on them. The amount said to be necessary for the support of the rooms is "the very moderate sum of fifteen hundred dollars per annum." A "very moderate sum," certainly, when it is taken into account that out of it are to be furnished the salary of a clergyman, as librarian, the "*best* Foreign and Domestic Journals and Reviews," and such additions to the "Library of Religious and Miscellaneous Literature" as will enable it, in some measure, to keep pace with the publications of the day. To be sure, there has been for a long while in existence the "Library of the Advancement Society," which is accessible to students of Divinity on certain days. True, the number of books is not very large, nor are they, in themselves, very out-of-the-way books, being mostly such as, it may be presumed, are to be found on the well-stored shelves of any of "the city clergy." This library being in existence, and for this very purpose, there must be very great doubt as to the propriety of establishing yet another—thereby wasting money and energy on getting, in many cases, the same books, to be on the new shelves, that have been long lying quietly on the old ones. But, then, perhaps, one ought to take into consideration that the students of Divinity, frequenting the new reading-rooms, can at all times obtain what, to them, must be of great service—the assistance of the Librarian in the selection of the books, and the best modes of pursuing the study of them; for the circular indicates the fact, that the Librarian is a clergyman—appointed, perhaps, to such a responsible office with a view to this. The object of the circular is simply to obtain money for the support of this establishment. And to induce the bestowal of the money wanted, it is said that "Philadelphia is filled with liberal-minded men and women, who only require to be advised of wants such as this, to supply them." In one sense, this is quite true. There *are* in Philadelphia many men and women of large means, and some of them of liberal hearts and having open hands; but it is much doubted if there be many who will be willing to give either much or little to the support of these rooms, without knowing something more of them than this circular tells them, unless, indeed, the names of those who recommend the application be deemed sufficient warranty. It is hardly possible to conceive of an institution of the sort that *might* be of more utility than just such an one as this purports to be, but which, from all that has been gleaned about it, it certainly is not. It is best that it should be known, when it comes to ask for money, that it is distinctly and decidedly, in its conception, in its rearing and carrying on, a one-sided institution. Let it only publish a list of the periodicals on its tables, and of the books on its shelves, and if this assertion be not verified, then the error shall be at once acknowledged. As a specimen of what is meant, let any one just look at the papers as they lie on the table. The only foreign Church newspapers there are—*The Church* (Canada), and the *Record* (London). The Church monthlies are—*The Church of England Magazine*, and the *Christian Observer*. Now, are *these* the *best* foreign journals? Where, pray, are the *English Churchman*, the *Clerical Journal*, and the *Guardian*, or the *Ecclesiastic*, the *Literary Churchman*, and the *Remembrancer?* Are none of these worth having? Are there no Churchmen in Philadelphia who would be glad to read any or all of these? Or is this Reading-room only for those who agree with the *Record* and the *Christian Observer?* True enough, to make up for such short-comings, a whole host of Presbyterian, Methodist, and Baptist journals, are ever ready for the perusal of the visitors. There is no intention to say that the persons who manage this, or any similar Association, are under any, the slightest *obligation* to open a *free Reading-room;* or that, having opened such, they need put upon their tables, and furnish for use, any other than just such books, papers, periodicals, or the like, as the Association may choose. But it is said that such a one-sided affair, so poorly and meagerly furnished as the one in Philadelphia is, has no right to call itself by the name of an Episcopal Reading-room, as if it supplied the sort of reading which Churchmen want, while really the bulk of its material is of the kind in which Presbyterians, Methodists, and Baptists delight. It might be quite right to have the leading journals of outside bodies where they can be gotten at; but they ought certainly to hold a subordinate place, and not be found excluding the great journals of the Church. How many persons visiting such a room care for one-half of the poor reading they find here; but how many might be taken there by the knowledge of the fact, if such were the case, that "the leading journals of Europe," or that those journals which are known to be the channels of ecclesiastical information, and in which matters connected with the Church's work are known to be discussed, would all be found there? Perhaps it may be said, and said rightly, "You may have such, if you pay for it." Very good; such may be had for pay by anybody; and doubtless are had by some in Philadelphia; but the very object of all such institutions is, by means of combined effort, to enable *many* to obtain those advantages which, without such combined effort, can be obtained by only a very few. It would be unsafe to say of anything that it would certainly succeed among our Church people, if that success be dependent on their persevering exertions; but there does not seem to be any good reason why such an establishment as a Reading-room should not succeed, if it were established on good, sound, general principles; not as the present one is, on the narrow platform of what is technically called "the diffusion of Evangelical knowledge." The document would be a curious one, if it could be gotten, which should contain a correct statement of how often, or how much the reverend gentlemen who have attached their names to this application, use the Reading-rooms, as such; and how often "the pulpits"—never minding the prayer-desks and altars—of each one's church had been supplied from this source. It would be satisfactory, also, to know how many persons would be likely ever to visit the rooms, if it were not for the Diocesan's "office" being there. Such matters would aid somewhat in forming an estimate of the usefulness of the rooms as they now stand.

On the evening of Sexagesima Sunday, a missionary meeting was held in the Church of the Ascension, in connection with the visit of the Secretary and General Agent of the Domestic Committee to this city. The object was to present to the Churchmen of Philadelphia some facts with regard to the wants of our Home Missions; and the presence of the Rev. Charles Gillette, from Anderson, Texas, and the Rev. Dr. M'Carty, from Steilacoom, Oregon, afforded a most excellent opportunity for so doing. Unfortunately for such an object, the weather was stormy, and only a handful of persons were present to hear the statements of these reverend gentlemen. A collection, as usual on such occasions, was taken; but, judging only by eye and ear, it must have been very small. It certainly was a pity that so few could be present, not merely on account of the collection, for that can be made up otherwise, but far more on account of the statements of the men who have been for years on the ground. It is one thing to listen to one of the "city clergy," who has just come from his very comfortable parlour and snug study, telling his very well-to-do people, sitting in their well-warmed church, how much the missionary has to endure, and how destitute the people are who have gone out into the new parts of our wide "Empire;" but it is a very different thing to listen to the men who have been a part of what they tell of—whose feet have carried them, for want of other conveyance, over the Indian trail, or through the half-marked windings of forest paths—who, in summer's heat and winter's cold, have, from year to year, the same round of station to attend to, the same privations to endure, the same sickness of body and the same sinking of soul to encounter. Very different, indeed, is it to listen to such. There is a life and a reality about it that take men captive, as it ought to do. In the addresses of the reverend gentlemen there were no accounts of hairbreadth 'scapes of any kind; but there was much to interest those who heard them tell of the situation of both laymen and clergymen in the far-off regions from which they had come. Dr. M'Carty said that he had been three years in the territory of Oregon, which, by the way, is a good while for that territory, and had travelled all over the settled parts of it. He spoke of the fertility of its soil and of its other resources; of the certainty of the rapid increase of its population, at no very distant day; of the recklessness, the wickedness, the lawlessness of too many of the inhabitants; of the great need there was for the influence of the Church, as the restrainer in all these; and of the willing readiness there was, on the part of some, to do their utmost for the promotion of good, could there only be sent among them those who should show them the better way. The great hope for present good seems to be in the school which Bishop Scott has the means to begin in a small way, could he only find a man willing and able to undertake the duty. Such, however, he has as yet looked for in vain. Is it not sad to think that in all Oregon there are only *three* clergymen? And matters are not better in Texas. There, the clergy number thirteen or sixteen, to a population of several hundreds of thousands. Truly, as was said, "What are they among so many?" Mr. Gillette mentioned many instances showing how desirous many of the scattered inhabitants are to obtain the residence among them of clergymen. They will often go long distances to receive the rites of the Church. One instance was mentioned of a man's coming three hundred miles, and wishing to take Mr. Gillette all that distance with him to officiate at some place where there were a few persons desirous of having the Church set up amongst them. These gentlemen cannot meet with a supply for their great want; they cannot find *men*. Money is needed for the men, and it is only a truism to say that the money is of no use without the men; but the men cannot be had. Why is this? Why is it that there are so few men willing to enter into the Church's service as ministers at her altars? It is of no use to ask, as is sometimes done, why those who are settled in the older parts of the country are not willing to leave them and go away into the new. That is not the question for the present distress; but why are there so few entering into Holy Orders? Why cannot men be had, who, having no parochial ties to sever, who have not, as yet, the responsibilities of families to see to—why are not many such to be found? This suggests a train of thought which cannot be carried out now, but which, D. V., may be pursued some other time. Mr. Gillette, like Dr. M'Carty, speaks of the only hope being in the establishment of schools, colleges, and theological seminaries, for the raising up of a *native* clergy. There is much doubt if this will suffice. The being native to Oregon or Texas, or the not being so, is not the source of the difficulty. If the matter be not misjudged of, the evil lies far deeper.

It is agreeable to be able to say that the Bishop of Vermont has been somewhat successful in his private application for aid towards the proper establishment of his diocesan educational establishment, he having obtained somewhat more than thirty-five hundred dollars.

Two weeks ago a notice was copied into the *Churchman* of a meeting which was held in St. Andrew's Church, for, according to the call for it, "the outpouring of the Spirit." A meeting of the same kind has been in progress for several days at the Church of the Epiphany. Whether it is to be continued long, is not certain. The Lenten season is so very near at hand, that it may be the persons engaged in this may have to attend to the observance of that sacred season in their own churches, and among their own people. If so, this retreat will soon close.

By a "notice" in last week's papers, intimation has been given that there are to be other meetings on the subject of Congregational Singing, similar to one held two weeks ago.

Virginia.—The *Southern Churchman* gives the following:—"The coloured Sunday school connected with St. James' Church, Richmond, gave $23, an Epiphany offering for African missions. Surely a contribution like this is to be put on the same ground as that of the poor woman in the Gospel, who gave *all* her living! 'She hath done all she could.' Now, how many churches or persons are there who would like to say, 'I have, in giving, done all I could?' There will be many a poor slave to rise up in judgment, and by their works and labour of love condemn us, who have received so much and done so little in return."

Massachusetts.—The Diocesan Board of Missions have presented their twentieth Annual Report. The following appropriations, we learn, have been made during the year, viz.:—To the missionary at St. Paul's Church, Otis, $100; St. Paul's, Stockbridge, and Trinity, Vandeusenville, $150; Grace, Chicopee, $200; Trinity, Pawtucket, $100; St. Peter's, Cambridgeport, $100; St. Luke's, Chelsea, $100; St. Paul's, Nantucket, $150; St. John's, East Boston, $400; St. John's, North Adams, $400; Grace Church, Newton Corner, $300; Church of the Messiah, Wood's Hole, $200. The appropriations for the churches at North Adams and Newton Corner have been recently made, and no payment is due on them for the past year. All the other appropriations have been made to January 1st, so that the Board is now free from debt. The Southern District Association has appropriated about $300 to maintain services in St. John's Church, Sandwich; and the Eastern District Association has undertaken to support a missionary at large for that district, at the expense of one thousand dollars. Three new churches have been organized, and now hold regular services in large towns of the State, viz.:—Haverhill, North Adams, and Newton Corner; and two churches, which for several years have received aid from the Board—Trinity Church, Lenox, and the Church of the Ascension, Fall River—have become self-supporting. The Board mention, with peculiar satisfaction, that Trinity Church, Lenox, in connection with St. Paul's, Stockbridge, which has for many years received a small appropriation, is now able to dispense with missionary aid, and to support a rector. This great and rapid change, it is stated, in the condition and prospects of that parish, which so long struggled for existence under very discouraging circumstances, has been caused principally by the residence in the town, during a part of the year, of Churchmen from New York and other places. The most cheering accounts are given of Church progress and organization in the several towns of North Adams, Berkshire co.; at Haverhill, Newton Corner; Sandwich, East Boston. The Board then avails itself of the opportunity afforded by the occasion—being the twentieth anniversary since its establishment by the Convention—to give a brief summary of its operations, prefaced by a few statements relative to the previous missionary arrangements of the diocese, from which we regret that our space will not permit us to make extracts.

The Eleventh Annual Jubilee of the Sunday school of the Church of the Messiah, we learn from the *Witness*, was celebrated on Sunday evening, the 13th inst., having been postponed from the Sunday evening previous, on account of the deep snow, which rendered the streets almost impassable for children. About one hundred and fifty scholars were present, together with their teachers and a large congregation. The Rev. Mr. Byrne read Service. The children did the chanting. The rector, the Rev. George M. Randall, then read a report of the present state of the school, by which it appears that the school numbers two hundred and forty scholars, instructed by twenty-nine teachers, who, with the superintendent and two librarians, make a total of two hundred and eighty-two connected with the school, which is divided into three compartments. The occasion was one of interest, and everything passed off very well.

A committee has been appointed for the purpose of collecting the additional sums necessary for the establishment of a Theological Seminary in this diocese. The Hon. Wm. Appleton, we are informed, is at the head of the committee, and it is confidently expected that the whole amount required will be raised without difficulty. One large-souled Churchman has given the handsome sum of forty thousand dollars, to be made available as soon as another forty thousand dollars shall have been raised.

North Carolina.—EDENTON.—We have had the gratification of inspecting a large chancel window for the church at Edenton, in this diocese, prepared in coloured and stained glass by Doremus, of this city. It is of geometric pattern, with floriated borders, and exhibits two distinct compartments, the upper representing the ascension of Christ from the tomb; the lower, the scene of the Last Supper. The figure of Christ arising from the tomb is exhibited in full, with the hands upraised, the countenance exhibiting benignity, together with the sense of triumph. It is arrayed in a robe of blue and crimson, fastened by a ruby. To the left is a staff, surmounted by a foliated cross, from beneath which waves a banner. Beneath are two Roman guards, in full armour—one of whom, overcome with the terror and brightness of the appearing, bows to earth; the other, with uplifted countenance, gazes transfixed on the glory of the apparition. In the distance, and as a fine relieving back-ground, is one of the mounts of Jerusalem, with terraced buildings, sufficient to disclose the nature of the country. The Last Supper is conventionally treated—Christ and John, Peter and Judas, being happily characterized in what is, altogether, a well-toned composition. This is far from being the most elaborate work we have met with at the hands of Mr. Doremus; yet the workmanship, as well as the design, reflects high credit; and we are happy to see a taste for genuine and excellent glass decoration more extensively prevailing.

Kentucky.—We learn, from the *Western Episcopalian*, that the Right Rev. the Bishop of Kentucky visited St. John's Church, Louisville, on the evening of the Sunday after Christmas, and administered the Sacramental rite of Confirmation to *five* persons. This was the third Confirmation held in this parish within the past nine months. On the same day the Bishop confirmed *eleven* persons in Christ Church, Louisville.

Ohio.—We have received the "Second Annual Report and Pastoral Letter" of the rector of Trinity Church, Cleveland, addressed to the members of his parish. It is characterized by a tone of very great earnestness, and gives evidence that the worthy rector of Trinity is largely imbued with the true spirit of Catholic Churchmanship. The pastoral opens with an allusion to the late festival season of Christmas, and the solemn thoughts suggested by the death of the old year. The writer then goes on to say:—

> It seems scarcely possible that this is the anniversary of my settlement here—the commencement of the third year of my ministry as your pastor. During the past year, the church has been open for public worship one hundred and sixty-nine times; I have preached one hundred and twenty-two times, including the course of Lent lectures, and the occasional services at Euclid, in the chapel on Perry street, and in the Female Seminary; have been absent, in exchanges and otherwise, seven Sundays, though, with the exception of one Sunday evening, the church has not been closed; have administered the Holy Communion fourteen times in public and twice in private; have baptized twenty-four persons, including adults and infants; have solemnized twelve marriages and thirteen burials; have presented twelve candidates for Confirmation, and admitted twenty-two persons to the Holy Communion.
>
> The Communion Alms have amounted to $297.45, of which five families, who are regular pensioners, have received $120, and the balance has been expended, to the best of my ability, for the relief of those many cases of distress which are daily presented among the suffering poor, and which cannot but awaken the deepest sympathies of every Christian heart.
>
> The Monthly Offerings for Church purposes have amounted to $438.74. In addition, a debt upon the church of about $10,000 has been provided for and partly paid, by a few benevolent individuals, so that, as a parish virtually out of debt, the Bishop consented and did consecrate the church on the 17th of May last—the Festival of the Ascension.

"Let us not forget, then," he says, "that our Church has been separated from all unhallowed, worldly, and common uses;" and a little further on, "That there is no child of God who walks the streets, however poor and humble, and despised in his outward condition, who may not lift up his eyes to this sacred edifice and exclaim, 'This is my Father's house of prayer, and, as one of His children, I have a right to worship here, and such a right as can never be disputed in the chancery of Heaven.'" The great *duty* incumbent upon all churches of freeing themselves from debt is thus insisted on:—

> In my Pastoral Letter a year ago, brethren, I called your attention to the vital importance and necessity of extricating ourselves from debt; that there should be no incumbrance upon God's house and temple; that it should be fully and entirely given up and consecrated to His name; and that in this respect the Christian Church should set an example, not only washing her hands from one of the greatest evils of the times in which we live, but elevating herself above the reach of all those disasters which are sure to follow in the train of debt, and which cannot but cripple her moral influence and power. On the present occasion I wish to acknowledge, with emotions of gratitude, your kind and liberal response to that portion of my letter, and that a successful effort was immediately made to provide for the speedy extinguishment of all the debts of the church.

The concluding paragraph is gratifying, and just what might be expected when a right feeling prevails on this important subject. Further on, he very strongly advocates the propriety of placing the rectory or parsonage-house in close proximity to the church. On the subject of *pew-rents*, the following strong and uncompromising expressions are made use of:—

> In fact, if I had the power *I would abolish the system altogether, not only in this parish, but in every other, and go back to the primitive method of the "weekly" or "daily offertory" to make up the revenues of the church.* For more than fifteen hundred years no such thing was known as private property and exclusive privileges in any temple which had been consecrated to the worship of Almighty God. The rich and the poor, the king and the beggar, here met together as in no other place on earth—the one had as much right as the other to kneel at the same common Altar, and to receive the same common blessings of a free salvation. Manifestly, my brethren, (he goes on to say,) there is a grievous wrong in that exclusion of the poor, which is the natural consequence of the possession of private property in the house of God. And the idea of a "rich church," or "genteel denomination," or "a fashionable sect," we utterly detest and abominate. No! no! Our churches must eventually all be free—as free as the air we breathe—the very bulwarks and battlements of freedom and equality. The spirit which is tending that way is absolutely irresistible, and we might as well attempt to arrest the stars as to stop its progress. May God hasten it in His time! But so long as exclusive privileges are enjoyed, nothing is more unjust than that men should be unwilling to pay for them cheerfully and punctually, even to the uttermost farthing.

But we have already drawn too largely for our space from this excellent pastoral. We find appended to the pamphlet the following list of Services, &c.:—

> Holy Communion administered on the first Sunday of every month, and on all the principal Festivals; also privately to the sick at all times. Holy Baptism administered on all occasions of public worship; and also privately to the sick. The Church opens for Divine Service on Sunday morning and evening, Wednesday morning, Wednesday and Friday during Lent, every day in Passion Week, and on all the principal Fasts and Festivals. The offerings of the Church, for Church objects, on the third Sunday of every month. Residence of the Rector, No. 39 Euclid street.

The Church Abroad.

England.—The Bishop of Exeter has addressed a letter to Dr. Lushington, judge of the Consistory Court of London, on the judgment in the cases of St. Paul's, Knightsbridge, and St. Barnabas', Pimlico. The letter has been published, and we have noticed its contents at length elsewhere.

It is understood that the appeal in the case of Westerton *vs.* the Hon. and Rev. R. Liddell, will probably be tried in Easter Term by Sir John Dodson, in the Court of Arches.

The Rev. Rowland Williams has been dismissed by the Bishop of Llandaff from his office of Chaplain, on account of the work entitled, "Rational Godliness."

It appears that the Bishop of London has sanctioned the formation of a new ecclesiastical district out of the overgrown metropolitan parish of St. Martin-in-the-Fields, embracing a considerable portion of Long-acre, together with many of the streets north and south of it. Long-acre Episcopal Chapel is to serve as the church of the district, under the name of St. Mark's Chapel.

It is expected, we believe, (says the *English Churchman,*) that the Archbishop of Canterbury's counsel will "show cause" against the rule obtained by Mr. Ditcher, at the latter end of this week, or the beginning of next. It is not said whether Archdeacon Denison's counsel will appear at this stage of the proceedings.

We find that Archdeacon Denison has issued a circular, in which he states, that the renewal of the proceedings against him, arising out of his holding and teaching the doctrine of the "Real Presence," compels him to make an appeal for assistance to enable him to meet the necessary expenses of the defence.

The *Guardian* mentions the gratifying circumstance of the Governor of Bristol Gaol, Mr. Gardner, having erected within the prison a new chapel, the funds having been raised by the labour of the prisoners. If raised from funds contributed in the ordinary way, the new edifice would have cost about £3,000.

The Church of St. Edward, Westcote Barton, in the diocese of Oxford, has been reopened, after judicious restoration, by Mr. Street. A portion of the original Norman work remains, but the greater part of the building is in the Perpendicular style.

The old Church of All Saints, Colchester, has been reopened, after great alteration. The plastered ceiling has been removed from the chancel and the nave, and a solid oak panelling substituted; seats with stall ends have taken the place of pews.

The Mastership of Clare Hall, Cambridge, has become vacant by the Death of the Rev. W. Webb, D. D., who held it for forty years, (having been elected in 1815,) and, at the time of his decease, was the Senior Master in the University. He graduated in 1797, and soon afterwards was elected to a Fellowship.

It appears that the Ecclesiastical Commissioners have reported in favour of a division of the diocese of Durham, but have kept for further consideration whether the new see shall be established at Newcastle or Hexham.

We learn that the Society for the Revival of Convocation is now bestirring itself, and petitions are lying for signature at several of the London booksellers.

It is ascertained that the following clergymen have seats in the House of Lords, as lay peers:—The Rev. Augustus Edward Hobart, Earl of Buckinghamshire; Rev. Francis North, Earl of Guildford; Rev. William Nevill, Earl of Abergavenny; Rev. William Leonard Addington, Viscount Sidmouth; Rev. F. T. Wykeham Fienes, Lord Saye and Sele; Rev. James Douglas, Lord Douglas; Right Rev. Robert John Eden, Lord Auckland; Rev. Henry William Powlett, Lord Bayning; Right Rev. Thomas Plunkett, Lord Plunkett; and the Rev. James Saumarez, Lord de Saumarez. Among the baronets of England, there are 29 clergymen. In the Scottish peerage there are no clergymen, but the names of three appear in the list of Scotch baronets. In the Irish peerage there are three, besides Lord Auckland, who is an Irish, as well as English baron.

A great improvement has been effected at the entrance to Westminster Abbey by "Poet's Corner." The low, dirty, and inappropriate piece of tasteless wainscot-work, an unsightly thing of the worst period of English skill in carpenter's work, has just been removed, and a pair of doors erected, in keeping with the architecture of the Abbey.

The World at Home.

FUNERAL OF COL. MAXWELL.—The funeral services of the late Col. W. H. Maxwell were celebrated yesterday morning in Trinity Church. The officiating clergy were the Rev. Drs. Berrian and Haight, and the Rev. Messrs. Weston and Ogilby. There was a large congregation present, and among the rest many of the members of the St. Andrew's Society, of which the late Col. Maxwell was Vice President.

SACRILEGE.—An Englishman named John Taylor (says the *Daily News* of Friday last) was yesterday caught in the act of stealing a number of books from St. Thomas' Church, corner of Broadway and Houston street. He had with him two overcoats and a counterpane, which are supposed to have been stolen. The accused was taken before Justice Davidson and committed for trial.

EFFECTS OF THE COLD.—The harbour of the city (says the *Herald*) and the North and East rivers are filled with masses of floating ice. Navigation for sailing vessels is effectually suspended, the Sound steamers are unable to run, and it is only by means of the powerful steam-tugs and stoutly built ferry-boats that communication is kept open with the ocean and the shores of Long Island and New Jersey. The Atlantic docks, at Brooklyn, are so frozen in as to make delivery of merchandise from them in a measure impossible; and as large quantities of grain and flour are held there on storage, sales for speedy shipment are impracticable. Vessels arriving with cargoes from Southern ports find it very difficult and expensive to discharge them.

THE CENTRAL PARK.—Judge Denio, Chief Justice of the Court of Appeals, has assigned the hearing of the Central Park case to Mr. Justice Harris of Albany. It was to have come on, on Tuesday morning.

THE CASE OF COMMISSIONER EBLING.—The jury in this case, which occupied the attention of the Court of General Sessions during Friday and Saturday of last week, came into Court after deliberating twenty hours, and for the third time stated that it was impossible for them to agree upon a verdict. They were accordingly discharged. It is understood that the jury were equally divided as to the guilt or innocence of the accused.

BARNUM'S DIFFICULTIES.—We suppose it is generally known (says the *Bridgeport Standard*) that the Jerome Clock Company and Mr. P. T. Barnum are "labouring under difficulties," notwithstanding the statement published in this paper some weeks since. There is a report that the Company have made (what ought to have been made months ago) an assignment. This may, or may not be true. Perhaps the whole capital is not yet exhausted in paying *shaves*. We don't know. We refer to the matter merely for the purpose of saying that we believe the statement aforesaid to have been got up in good faith. Mr. Barnum, at whose instance it was published, was not then aware of the extent to which he had apparently become involved in the *ticking* business. He has now received full information. It is understood that he disputes the legality, or *straightforwardness* of certain proceedings, and so matters are at a *dead lock*. The result is greatly to be deplored.

PRICE OF FLOUR.—In the Lake Superior country, flour ranges from $20 to $22 per barrel.

MAPLE SUGAR CROP.—The maple sugar crop of the year 1855, is estimated by the Washington *Agricultural Bureau*, at $2,720,000.

MORTALITY IN NEW YORK.—The deaths in this city last week numbered 375; namely, of men, 55; women, 75; boys, 133; and girls, 112; showing an increase of 51 on the mortality of the week previous. Of the whole number 229 were under ten years of age.

MORTALITY IN BROOKLYN.—The total number of deaths in this city last week was 64, of which 37 were males and 27 females. Of these 27 were adults and 37 minors. The principal diseases were consumption, convulsions, scarlet fever, and bronchitis.

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XIV.—THE FLOOD.

We are now come to that stage of the flood in which Noah and his family and all the creatures are safely lodged within the ark, and God hath shut them in. "And it came to pass, that after seven days the waters of the flood were upon the earth." Here we may observe the weekly division of time; and it is said more than once, that after Noah had entered into the ark, the Lord waited yet seven days. Gen. vii. 4, 10. It is according to the common phenomena of nature, that after a long drought, and before heavy and continued rain, the skies are long in gathering the clouds, and the clouds hang long and heavily over the earth. For a whole week, it would appear, after Noah and his family and all the creatures were safely lodged in the ark, the clouds were gathering, and the heavens growing blacker, until, perhaps, in almost total darkness, the first round drop descended, and the rain burst forth and fell upon the earth, thicker and thicker, heavier and heavier, through the long continuance of forty days and forty nights. "And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both of fowl and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died. And Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."

Noah and his family, with all the creatures, are now floating on the waters; and the ark alone contains the seed and germ of a renovated world. The eye of the Almighty rests upon the ark, and the hand of the Almighty guides and defends it on the face of the deep. It rides above the surface of the swelling flood, and the waters which destroyed the inhabitants of the old world bear up and save the ark and all that it contains. Hence the Apostle Peter, when speaking of the forbearance of God towards the inhabitants of the old world, says, "By which (Spirit) he went and preached unto the spirits now in prison, (the prison of the grave,) which sometime were disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was a preparing, wherein few—that is, eight souls—were saved by water. The like figure whereunto Baptism doth now also save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God—angels and authorities and powers being made subject unto Him." 1 Pet. iii. 20.

And herein we may perceive the real origin of Baptism, which was the baptism of Noah and his family in the ark, and who were thereby introduced into the new world, as we are introduced into the Christian Church, by the ordinance of Baptism. And hence the Gentiles were baptized with water into the religion of the living God; and hence all the converts to the Christian faith, together with their families, were all baptized with water; and hence John the Baptist said concerning Christ, "He shall baptize you with the Holy Ghost and with fire,"—with the Holy Ghost upon the day of Pentecost, and with fire at the resurrection of the dead in the great day. And as, at the flood, the waters destroyed the wicked and saved the righteous, so at the last day the fire which punishes the wicked shall redeem the righteous, and shall renovate the world.

But there is another point of doctrine in the words of the Apostle which demands our more immediate consideration; and which is that wherein no distinction has been made between the baptism of infants and the baptism of adults. In the case of the flood, Noah and his family were all baptized together in the ark; all the children of Israel were baptized together in the cloud and in the sea; the jailor at Philippi and his family were all baptized together; and so were Lydia and all her house. In relation to the ordinance of Christian Baptism, no distinction has been made in the Holy Scriptures between the baptism of infants and the baptism of adults, and no exception has been made to the baptism of infants. No intimation has been given that infants are unfit for baptism, nor has any case been recorded in the Holy Scriptures of the exclusion of infants from Christian baptism. There is nothing in the practice of Christ and his Apostles, there is nothing in the teaching of Christ and his Apostles, that would exclude infants from Christian baptism; and every argument which has been advanced against infant baptism will be found, upon examination, to be sophistical and delusive. The argument that infants are unfit for baptism, because they are not able to believe, is manifestly sophistical, since it would be equally proper to argue that, because they are not able to believe, they cannot be saved. And as to the argument that, because no case of infant baptism, separate from that of adults, has been recorded in the sacred volume, therefore infants were not baptized, we might as well argue that, because no woman has been said to have been admitted to the Lord's Supper, therefore women were not admitted. We ourselves would argue, that a positive and formal prohibition alone would contain authentic and divine authority for the exclusion of infants from Christian baptism; and, at the same time, that such a prohibition could not be reconciled with the conduct of the Deity in relation to the administration of baptism, nor with the verbal teaching of the Word of God. Now, let the enemies of infant baptism try the validity of the foregoing argument.

But to return to the history of the flood. As Dr. Lightfoot has judiciously observed, we are to reckon, in the first place, the forty days and forty nights during which there was continued and incessant rain, and which raised the waters to the height of fifteen cubits above the mountains, and which continued at the same height for one hundred and fifty days more. These two sums, when put together, make up one hundred and ninety days, which amount to more than half the year. The flood continued for one hundred and ninety days before the waters began to abate; and the ark was rolling and pitching night and day in the waters, and the proudest beast in the ark must have had his spirit greatly humbled. Those men who have made long and perilous voyages at sea will be able to sympathize with Noah during those one hundred and ninety days and nights of labour and solicitude, and during which he would have to attend on all the creatures which the ark contained.

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained, and the waters returned from off the earth continually; and at the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen." Dr. Lightfoot calculates that the ark drew eleven cubits of water, which we suppose to be nearly eighteen feet, and which would leave seventeen feet above the surface; but, for ourselves, we are disposed to believe that the ark did not sink so deep into the water.

It must, indeed, have been a great relief to the mind of Noah when the ark rested on the earth, and still more when the tops of the mountains were seen. The ark would cease to roll and plunge upon the surface of the waters, and Noah and his family would be at rest. "And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made, and he sent forth a raven, which went to and fro until the waters were dried up from the earth." Here Dr. A. Clarke says that the Hebrew word, which is rendered "to and fro," signifies going out and returning, which certainly contains a very probable meaning. "He made frequent excursions, and continued on the wing as long as he could, having picked up such aliments as he found floating on the waters; and then, to rest himself, regained the ark, where he perched, although he might not afterwards have entered the ark. And even the case of the raven would afford a great relief to the mind of Noah, and would give promise of his approaching deliverance.

"Also he sent forth the dove from him, to see if the waters were abated from the face of the ground; but the dove found no rest for the sole of her feet, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand and took her, and pulled her unto him into the ark." Probably the dove made but a short excursion, being terrified at the appearance of the waters, and so returned immediately into the ark. "And he stayed yet other seven days," which would seem to imply that Noah had observed the weekly division of time, in sending forth both the raven and the dove on the Sabbath day, while himself and family were employed in the acts of religious worship. "And again he sent forth the dove out of the ark, and the dove came to him in the evening; and lo! in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the face of the earth." And ever since the flood, the olive-leaf has been an emblem of peace between God and mankind; and from that circumstance the olive-leaf has been the emblem of peace among all civilized nations. "And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more;" and by that means Noah would perceive that the face of the earth was dry. Every circumstance would go to show the piety of Noah, and that in all his conduct he acted under the divine direction, and that God was well pleased with all he did.

And it came to pass, in the six hundred and first year of the life of Noah, and in the one thousand six hundred and fifty-seventh year of the world, and two thousand and three hundred and forty-seven years before the coming of Christ, in the first month, and the first day of the month, the waters were dried up from off the earth. "And Noah removed the covering of the ark, and looked, and behold, the face of the earth was dry." And from hence it would appear that Noah was in the ark a complete solar year; for he entered into the ark on the seventeenth day of the preceding year. It must, indeed, have been a tedious year to Noah and his family; but it must have been a year of active piety, and of habitual dependence upon God. All the inhabitants of the ark must have been humbled and depressed in spirit, and of a different character from what they were before they entered the ark. But God had preserved them alive, and the day of their deliverance was then at hand. J.

(*To be continued.*)

For the Churchman.

TEXAS.—No. 3.

I am aware that there are some few (though I think the number small, and rapidly decreasing) who object to the establishment of more than one, or at most two institutions for the training of clergymen in these United States. However well this may sound in theory, it does not work well in practice. All men of experience and extended observation in such matters, are agreed, that multiplying our training schools, or colleges, or theological seminaries—call them by whatever name you please—within certain limits, (and we have not as yet reached those limits,) not only furnishes a much larger number of ministers, but much better trained for their respective fields. We shall never have our frontier country supplied with active, zealous clergy, if we wait to have them educated in the older dioceses, and amid the rapidly increasing luxury of our large cities. Men so trained, as a general rule, do not make the best pioneers, even if we could get them to go out and engage in the work of their Master on the frontier, of which there is very little hope.

During several months last past, I have met a number of young men, just ordained; and I have tried to turn their attention to our interesting and extended field of labour. But I have not found *one* who gave me the slightest encouragement that he would go and labour in Texas. I have conversed with a number who are candidates for Orders, and who expect soon to be ordained; and among them all, I have been able to find *but one* who seemed at all disposed even to consider the subject; and this *one* is influenced to think of it, because he has been on the field, and knows, to some extent, the wants of the Church.

Brethren of the clergy and laity, two or three facts are self-evident. *If the Church makes progress in Texas, we must have more clergymen; and we must have men who will not shrink from labour, and self-denial. If we have anything like an adequate supply of such men, we must raise them up, with God's blessing, on the soil.* Will you, brethren, come forward and help in this matter? The work belongs to you, as well as to those who are now on the ground. You cannot go to labour there yourselves; but you can give of your influence and your means to help establish an institution *there*, which shall send out the men from year to year to fill these waste places, to the latest generation. Will you help to stay up the hands of the feeble bands who are now labouring there, by so showing your interest in the common work of our common Master, as to enable them to go forward in the noble plan they are striving to carry out?—Or will you leave them to be disheartened, overtasked, and borne down by the greatness of their labour? Will you permit them to be discouraged, and so cause them to cease their efforts in so great a work for God and his Church? What is *twenty thousand dollars* for such a work as this, if Christian men felt a tithe of their responsibility, as stewards of what God has given them? Nay, what is *twenty times twenty thousand dollars*, if we had a tithe of the zeal or self-denial of our Master, whose we are, and whom we profess to serve? There are hundreds of men in the Church who could meet a call of twenty thousand dollars, and then not do half their duty in giving. What would it be for four such men to come forward, and found each a Professorship in connection with the institution for which I am now pleading?

I see it stated that the Methodists, at a single collection in New York, took up ten thousand dollars for the spread of the Gospel in Ireland. Are the Methodists so much more abounding in wealth than members of the Protestant Episcopal Church? Or is it because they have more zeal for the Gospel than we? Shall we sit down, and cease effort, because we claim to have an apostolic Church—thinking that to cry, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we!" will take the place of religious zeal, and earnest labour for Christ?

I see it also stated that M'lle Rachel, for twenty-four performances, and two readings, received the moderate sum of *eighty-six thousand, five hundred and sixty-four dollars*. And this is but a fair sample of what men constantly do for their own gratification—yea, many Christian men, while they do little or nothing for Christ and His Gospel.

Brethren, I will not weary your patience. In our institution in Texas, I bring before you *a work of the Church, and of the whole Church*—a work, the importance of which it is scarcely possible to overstate; and I ask you again, in the Name of our common Master, will you help it forward? Will you stay up the hands of those who are now labouring there? Or will you, by your indifference, discourage and dishearten them, and, perchance, drive them from the field?

I have no expectation of seeing, either publicly or privately, many who will read the statement I have made above, and into whose hearts, I trust, God will put it to do something to help forward our work.

Any one disposed to contribute to the above object, or desiring further information upon the subject, of what we are doing, will please address the undersigned, care of T. N. Stanford, Esq., 637 Broadway, New York. CHARLES GILLETTE.

THE HEART.—In the worst of times there is still more cause to complain of an evil heart than of an evil and corrupt world.

THE WORD "ALWAY" IN SCRIPTURE.

To the Editor of the Churchman:

MR. EDITOR:—You, and doubtless many of your readers, have read the excellent article in the *Christian Remembrancer* for October last, on Mr. Freeman's recently published treatise, or rather commentary on the Prayer Book. Perhaps you may have been struck with what seems to be a new interpretation of our Lord's words as given near the close of Saint Matthew's Gospel: "Lo, I am with you *alway*." And it is to this interpretation and not to the article generally that it is sought to call the attention of your readers for a few moments. As you know, the reviewer asserts that the authors of our authorized version have not rendered the original Greek correctly, or fully, in the passage in question. That is, that the words translated *alway*, are not rendered so as to bring out their full significance, a significance of great moment, by that word. The phrase employed by the Evangelist is πασας τας ἡμερας, and it is contended that the proper translation of these words is, *during all the days*; which seems to agree with St. Jerome's Latin, *omnibus diebus*. On this new rendering is founded an argument for the propriety and obligation of the daily celebration of the Holy Eucharist, against Mr. Freeman, who takes strong ground on the other side.

Without however touching this question, it does seem as if the new version, if it be new, of the reviewer, is not to be received without something more being said in its favour than has yet been done. The phrase itself is an unusual one, and does not, I think, occur again in the New Testament; as, however, I have no Concordance at hand, I may be mistaken; but it does occur three times in the Greek version of the Seventy. Each of these three, however, refers to one and the same thing; and one too, which, as it is curious to notice, bears some striking analogy to the promise made by our Lord, "Lo, I am with you *alway*," in the passage of the New Testament, where it is used. I do not know that it occurs more than these three times. The first place where we meet the words, is in 1 Kings xi. 36. "And unto his son will I give one tribe, that David my servant may have a light *alway* before me in Jerusalem," &c., &c. The second is in 2 Kings viii. 19. "Yet the Lord would not destroy Judah for David His servant's sake, as He promised him to give him *alway* a light and to his children." And the third is in 2 Chronicles xxi. 7. "Howbeit the Lord would not destroy the house of David, because of the covenant that He had made with David, and as he promised to give a light to him and to his sons *forever*." Now certainly in these three places our English *alway*, or *forever*, is a correct rendering of the Greek πασας τας ἡμερας. Or, if you choose to use the longer and clumsier phrase, *during all the days*, you cannot mean anything else by it, while you undoubtedly become less idiomatic.

But a chief reason for my troubling you with these remarks, is the hope that some one, better read than myself in the Greek Scriptures, may be induced to look at this matter, and give to your readers his views about it. Perhaps, too, the phrase does occur oftener than I have supposed, and if so, may tell more on the side of the reviewer's interpretation, than the three just referred to seem to do.

But in reference to the Septuagint itself, it has long been my conviction that we do not make that use of it, nor give it that importance which we ought. For there are two facts connected with it, which are not generally sufficiently borne in mind. Through the providence of God, the Church, during what all Christians are disposed to call its best and purest ages, the first four centuries, knew no other Scriptures of the Old Testament than this translation of the Seventy, either in its original, which the Greek Church uses to this day, or in its Latin version. The great doctors of the Church, the noble army of martyrs of the ten great persecutions, the whole body of the faithful, were nourished and brought up on the word of God as interpreted by the Seventy. This is one great fact, and the other is if anything more striking. Nearly all the quotations from the Old Testament in the New, are taken from the Greek version, and not from the Hebrew original; and more than once the quotation is not to be found at all in the Hebrew as we now have it. A remarkable instance of this is St. Paul's quotation from Deuteronomy, according to the LXX., in his Epistle to the Hebrews, chap. i. 6. "And let all the angels of God worship Him." Where it is well worth while to note, both who it was that wrote, and who they were to whom it was written, as well as the whole scope and object of the writing; "A Hebrew of the Hebrews," "a Pharisee and the son of a Pharisee," to the Hebrews, "zealous of the Law."

R. V.

Open Council.

Audi alteram partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vices of the former, and of nature itself."—CLARENDON.

For the Churchman.

THE CORN LAWS.

"He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it."—*Prov.* xvi. 26.

The speculators in breadstuffs, in the time of Solomon, appear to have been regarded in much the same light as the speculators in provisions are at the present day. Then, as now, bread was the chief article of human subsistence; and those persons, whether producers of grain, or monopolizing speculators, who withheld it from free sale for the purpose of extorting high prices for it, or with a view to any other kind of oppression, were sure to draw down upon their heads the maledictions of the consumers—the great body of the people.

There are other ways of withholding corn than those above named. War, with the havoc and destruction always attending it, as effectually withholds corn from the mouth of the industrious labourer and artizan, as the speculator who withdraws his stock from the market.

The London *Times* of December 11, 1855, furnishes some striking illustrations of the effects of the present war with Russia, in diminishing the size of the loaf of bread, and advancing the price of food to the consumer.

It was famine that diminished the loaf once, and now it is chiefly, as we believe, though not exclusively, war. It is a war that consumes and destroys, as all wars have done.

On the largest possible scale, we are destroying the food of man; fisheries and granaries we search out to spoil and burn—mountains of forage, and miles' lengths and towns full of wheat, "cut close to the ear." The very harvests that rose at our bidding, at our behest, are destroyed; and, in order that armies may be driven back, populations must starve. The indirect miseries of this war fall not on millions, but on hundreds of millions. It is a section of the human race whose homes are blasted with penury and bereavement. *We* do but roll back the tide of war; and, while *we* launch the bolt that burns or kills, *we* have the consolation of feeling that it was *no* ambition, *no* lust of territory or power that pressed *us* into the struggle. Yet, we repeat, so it is. *We* are blockading against our own ships the very ports we have called into being; and, while the staff of life is now more than twice as costly as it was a few years ago, *we are burning it by the mile.*

In the article from which these extracts are taken, the *Times* states as a fact in reference to Ireland, "that the extent of tillage in 1854 was 126,341 acres less than in 1853."

Thus, both by wanton destruction and by neglect of cultivation, does war operate to withhold corn from the millions of the people of Europe. Nor are the inhabitants of Asia or America unaffected thereby. The enormous advance of prices in Europe has caused a corresponding advance, and brought into market a host of speculators who, by competition with each other, have raised prices beyond the reach of a large portion of our labouring population, and even beyond all reasonable expectation of profit from shipments to Europe. Large contracts are entered into for future delivery, and large stocks are accumulated in store and on shipboard, at great expense, for transportation, and at great hazard of deterioration in heated masses, and of destruction by fire and by shipwreck.

In all these ways is corn withheld from free sale and consumption—withheld from the great body of the people, or only supplied to them at extortionate, at almost famine prices. No wonder that the victims vent imprecations upon the heads of the authors of their distress. Nor is it marvellous that the sufferers sometimes fail to discriminate between the rogues in war and rogues in grain, the authors of the mischief, and the free selling producers and regular dealers, who buy and sell for a living at fair prices. Upon the heads of the latter, says the wise man, shall rest, as upon Mount Gerizim, the blessing. But less discriminating minds are but too prone to include in their censures all who are apparently engaged in the same branch of business;—not always mindful of the Scripture maxim, that "the righteousness of the righteous shall be upon him, while the wickedness of the wicked shall be upon him." FRANKLIN.

WILLS' LECTURE ON CHRISTIAN ARCHITECTURE.

The lecture delivered in the Church of the Advent, Boston, by Mr. Frank Wills, of this city, and which is now before us, on the subject of Architecture, is an elaborate exposition of its religious, Christian, and anti-Christian aspects, as these may be regarded by one seeking to realize the purport of the forms, and the spirit of the expression pertaining to the different schools, orders, styles, and monuments of art, followed by an exposition of apprehended requirements at the present day, and a general survey of the position of the Church and her artists in the "upward struggle." Amid the curt remarks with which he approaches his subject is the following:—

Long prayers do not always make good Christians, neither will Church architecture be with us what it ought to be, nor really what it readily could be, until we make our *churches* an exponent of our *faith*, and our faith be in harmony with the calm deliberate conviction of our conscience and our judgments; or, as I should rather say, until we square the latter by the inspired standard of the former.

This of the religious architecture of the ancient world:—

There was a simplicity in the conformation of men's minds in the childhood of humanity which never seemed to have dreamed of deception for deception's sake alone. This peculiar species of morality has been reserved for the days of tender men with mealy mouths and sensitive consciences. In the olden time, Architecture had its religion, as well as Religion its architecture; and a frank, expressive truthfulness was written in letters of gold on its door-posts and its lintels. She offered her first fruits unto God when Noah, immediately on leaving the ark, reared an altar unto the Lord, and offered sacrifice in remembrance of his great deliverance.

After patriarchal ages, the early periods of modern national history, so far as they disclose traces of the germs of modern architecture, are referred to in a portion enclosing a graphic passage on Stonehenge:—

Stonehenge is a remarkable and most celebrated example of the early hypæthral temple. Though not in its pristine symmetry and integrity, it can hardly be said to be in ruins. Built when man was young, and composed of a granite not to be found within hundreds of miles of its location, standing alone on a bleak and barren heath, unsheltered from the violent storms that sweep over Salisbury Plain, as over some elevated inland sea—its builders unknown—the fearful sacrifice once made at its cast-down altar but dimly dreamed of or obscurely hinted at in the pages of tradition, Stonehenge remains one of the most interesting, probably, *par excellence*, the most interesting of British antiquities. For one who has wandered there as a school-boy, sported beneath its rugged pillars, in vain sought refuge from the thundering storm beneath its pitiless, roofless shelter, it seems like looking back to another world and another era, when, amid the din, and stir, and bustle, and newness of America's cities, he throws back his mind to the grand old legacy left us from Druidical times; and there let the mystic, though broken, circle remain. Like shadows of departed giants, each grim, grey stone seems to laugh to scorn the pigmy and fragile creations of a more refined, but more enervated age. The vaulted choir, the buttressed tower, the heaven-piercing spire of many a fair religious house in its neighbourhood, have long since crumbled into dust, and their place knoweth them no more; but Stonehenge lives on. Its voiceless tongue tells strange stories to our ears; it defies time and decay, and, like some hardened criminal, sternly awaits the day when, only in the destruction of all around him, he must eventually find his own inevitable grave.

The idolatry of the Jews, so far as this found expression in architecture, obtains due notice, and the influence of Egyptian art on the nations is vividly portrayed. Discarding the idea that the grand monumental structures of antiquity were intended merely to perpetuate a mortal name, Mr. Wills looks to higher motives, and finds in those vast and durable remains the outward and visible expression of the inner and unseen life:—

They, the Egyptians, mindful of the shortness of life's span, made it a rule to care but little for the comforts, and less for the splendour, of merely earthly things. They called their houses inns, not intended for man's permanent abode; they built them of fragile material, such as reeds and mud; but the mansions of the dead and the temples of their gods were constructed with huge blocks of marble, dug from the bowels of the mountain with hitherto inexplicable and almost incredible labour. No wonder, then, that no traces of their domestic habitations remain, though the very earth teems with habitations of the dead, each in their narrow cell, and to this day as perfect as they were ages before the Christian era. The temples of this interesting portion of the globe were of such vast dimensions as to dwarf into pigmy proportions even many of the gigantic structures of the middle ages. Whole villages are built upon their smothered remains, which seem to afford them a rocky foundation.

Turning away from the banks of the Nile, attention is directed to Greece; and here Mr. Wills, standing on the Acropolis, evidently exults in spirit in the splendours of its triumphs, exercising, however, that discriminative skill which betokens the artist as well as the scholar. "Architecture," he remarks, "here seems to have emerged from the caverns and the rocks of the mountain side, and, under the broad light of heaven, endeavoured to shape for herself a more noble and ambitious career." We have a sketch of the various traits of the five orders of the Greek school, in the subordinate relation they hold towards Christian architecture; and a learned but instructive and interesting disquisition on the origin, adaptation, and positive merits of the arch, so largely entering into all modern edifices. This as to Roman comprehension:—

The Roman mind was essentially large. A Roman, who thought the whole world his rightful or destined heritage, could no more sleep in peace in a humble grave than he could breathe with freedom in the narrow limits of an ordinary house. No wonder, then, that History tells us that the tomb of Adrian, on the banks of the Tiber, was a greater work than his villa, to which we have just recurred. Adrian is said to have been a proficient in the art of architecture, and to have been imbued with the spirit of the works he had seen in his travels in Egypt and Greece. It would seem that in this, his final resting-place, he endeavoured to combine the solidity of the Egyptian pyramid with the elegance of the Greek temple, and crown the whole with the arch of his country's invention. His mausoleum consisted of a basement, about 250 feet square, surmounted by a circular, graduated stylobate, supporting a peristyle of Corinthian columns, surmounted by a dome, in whose golden acroterium at its apex was placed the ashes of its founder and tenant.

The above passage certainly possesses great beauty and merit; space necessarily excludes a large portion of the context. Mr. Wills, with justice, laments the want of solidity in modern structures, and designates the age transcendental even in its architecture. He points to "the divinity that stirred within" the spirits of the ancients, leading them to structures that still command our admiration, and illustrate their own greatness, they "regarding their temples as something too good for secular purposes," and contrasts the character of their imaginings with the feeble evidence of any sense of reality in modern Church edifices.

Space prevents our following Mr. Wills in his sketch of the effects of Christianity upon architecture, especially dwelling on those influences which resulted from the transference by Constantine of the seat of empire to Byzantium, Greek imagination chastening, refining, and exalting Asiatic ideas of magnificence. "As Greece had given to Pagan Rome its architecture, so did Constantinople, in after times, make to Christianized Italy the same boon. St. Mark's, at Venice, is decidedly Eastern, and so are many of the churches built on the Western shore of the Adriatic." The commercial influence of the Lombard, in after time, is credited with its due effect on architecture, bringing, as it did, together distant shores, and, with the exchange of luxuries and necessities, informing art with new means of modification and new elements of advancement. The countries of Europe, in the order in which they presented striking developments, with the characterization of these developments, are successively presented; England, Germany, and France being held prominent. Mr. Wills especially excels in delineating the conditions under which Gothic or pointed architecture has flourished or decayed; and, speaking of its display in Italy, the home of the Roman, a noble passage occurs on certain characteristics of the Gothic:—

The pointed arch, in every conceivable form and combination, is stamped upon it. In its simplicity, we find it in the lancet window; it gains importance when it clasps the triplet in its embrace; it expands into grandeur in its lengthened arcades and long-drawn aisles, and excites our wonder when it weaves its stony thread into the mazy curves of the traceried windows. Its foundations lie deep, and its bold base rests as solid on the grassy sward as does the love of God in a good man's heart. Honesty penetrates it to the core, and truthfulness is written on its every stone. In its full, quiet shadows, it is sedate as a matron; it sparkles in its leafy finials and canopies like the jewelled coronet of some regal bride. It can be stern in its massive piers, and playful in its flying buttresses; simple when breadth is necessary for relief, and rich with a gorgeousness of fretwork and paneling of almost inconceivable intricacy of minuteness of detail. In the deep recesses of its shady doorways, in the quiet repose of its secluded cloisters, and in the more profound gloom of its sepulchral crypt, sadness can seek a shelter, and sorrow surround herself with symbols of sympathetic stone. Joy, too, can find its full response in the more brilliant glories of Christian architecture. The light and airy clerestory, the clustered group of slender-shafted pillars, in stately elegance, supporting the mazy rib-work of the vaulted ceiling; the rich and gem-like tints, the ruby, the emerald, the azure blue, the gold, the flowers of the field, the twining grape, the birds of the air, the stars of heaven, the saints in paradise, apostles and martyrs and confessors, cherubim and seraphim, angels and archangels—all these are found in mediæval churches to touch the chords of humanity, elevate the senses above things of earth, give to joy wings for its loftiest, holiest flight, and afford the devout and entranced spirit a shadowy glimpse of its future resting-place near the throne of God.

Under the term of symbolism, its nature and objects are explained. As to any union of the Gothic and Roman, Mr. Wills affirms that "the verdict of the past is opposed to the adoption of the dome into pointed architecture. We are not without hope that the future may reverse this judgment. A small dome is an absurdity. In the firmamental sublimity of a St. Peter's or St. Paul's, it seems to embrace a whole city under its sheltering panoply. The spire points to heaven; the dome is heaven itself." Differences in styles, as these relate to developments of mind and spirit amidst the nations, as affected by the introduction of the art of printing and later influences, obtain lucid notice, and the aspect of Christian architecture at this day, as regarded by him, are fully presented. In several portions, Mr. Wills indicates his view of the philosophy of symbolism. This goodly contribution to Ecclesiology thus concludes:—

It is but a few days ago we received the news of another instance in which the English Church is groaning under the maternal protection of the State. Thank God, our Church here is free from such a fatal alliance. Instead of kings being her nursing fathers, and queens her nursing mothers, our Mother of England is oppressed with a tyranny, if possible, more galling than that of Rome, because it is more hypocritical. St. Peter, licensed to preach the Gospel by Pontius Pilate, would be no greater anomaly than the present condition of the Anglican Communion. What could not the American Church be if all its members, heart and hand, body and soul, would but imitate the spirit of ancient Christians, and lay on the altar of their God their gold, their frankincense, and their myrrh? Then, indeed, not only would all nature praise Him and magnify Him for ever, but the works of man—poetry and music, and painting and sculpture and architecture—would be consecrated to His service, and swell the grand chorus, that from the boundless limits of an infinite Creation ascends to His eternal glory.

The Bishop of Exeter on Church Ornaments.

The Bishop of Exeter has addressed a letter to Dr. Lushington, in reference to the recent judgment of the latter in the case of the parishes of St. Paul's, Knightsbridge, and St. Barnabas', Pimlico. After some general and introductory remarks, the Bishop proceeds to the separate consideration of each of the points urged in the judgment. First, with regard to the credence:—here the Bishop alludes to a decision made by himself some years since, which decision was: "Change the name of the table, but let the table itself remain." And further on, he says: "I think it much more fitting that the bread, before the oblation of it is made, by being placed by the priest on the holy table, should be within reach on a *sideboard*, or any unpretending or decent piece of furniture," &c.

Now, it is somewhat difficult to see, if the thing itself is lawful and becoming, why any objection should be made to the mere name. "*Sideboard*" is perhaps not so popish as "*credence table*;" but the Sanctuary of a church is perhaps the last place that one would be likely to expect a *sideboard*, considering the associations usually connected with that piece of domestic furniture. However, we will not dwell on this point, since, happily, in the American Church the practical use of the prothesis is admitted as required by the rubric, and its use in our churches very general. The Bishop next takes up the question of altar-coverings. After declaring that "to a variety of covers for the Holy Table, carried to a fantastic or great extent, he is, speaking of himself personally, opposed in taste and judgment, he proceeds to make a special plea in favour of a *black cloth* for Lent. Now, on what ground of ritual significance a *black cloth* should be considered appropriate to Lent, does not appear. The canonical colour for penitential seasons is, as everybody knows, violet, which is also the Church's colour of mourning; and black is used, at most, on Good Friday, the Feast of All Souls, and occasionally at funerals—though, in the case of the last, violet would seem to be the colour most in accordance with the use of antiquity. The Bishop then goes on to prove very conclusively, by reference to undoubted authorities, that richly ornamented antependia were in use down to the very end of Edward VI.'s reign.

"Shortly before that period," the Bishop continues, "we know that commissions were issued to persons of condition in every country, requiring them to seize all manner of church goods—plate, jewels, bells, and ornaments—leaving, nevertheless, one, two, or more chalices, or cups, according to the multitude of the people in every such church or chapel, and also such other ornaments as by their discretion shall seem requisite for the Divine Service for the time. Burnet thinks it right to excuse the young King's share in the matter, by saying that it was represented to him as only calling for the superfluous plate and other goods that lay in the church more for pomp than for use; and he adds that Edward was in his last sickness, 'in which it is not likely that he minded affairs of that kind much, but set his hand easily to such papers as the Council prepared for him.' That these commissions were not executed with any excess of liberality, all our Church historians attest—Fuller, Heylin, Burnet, Collier; and we can very readily believe them. But I refer to these commissions simply because their results, so far as we possess them, must be held to throw much light on the very obscure question, what were the ornaments of the Church of England in the second year of King Edward VI., five years before these commissions issued."

Two documents of that date are now cited by the Bishop—one showing that the ornaments in St. Paul's Cathedral were basins, (silver for ordinary use, and gilt for Festivals,) chalices, silver pots, a Turkey carpet for the Altar, albs, copes, vestments, or chasubles, cushions, &c.

"Can we conceive," the Bishop very justly asks, (alluding to the use of silver plate on ordinary days, and gilt on Festivals,)—"can we conceive that this principle was applied only to plate? Is it in the lowest degree credible, if basins for collecting alms were to be of plain silver, or of silver, gilt, according to the day, that the altar-cloths were always to be the same on Ash Wednesday and Good Friday, as at the octaves of Christmas, Easter, the Ascension, or Whitsunday?"

The Bishop then takes up the inventory at Lincoln:—

"There," he says, "the results are strongly against your decree, for there we find no fewer than fourteen altar-cloths, all of costly substance, most of them of elaborate work, more than one 'bordered with flowers of gold,' with 'leopards and divers beasts and birds,' of every diversity of colour—red, white, purple, green, blue, mixed—and all these produced in the very last year of Edward VI. The inventories at Lincoln are indeed very rich in information as to Church ornaments at and just before that period. They may even help to satisfy, (shall I say, or to raise,) doubts respecting an ornament which has excited far more interest than altar-covers—even crosses. 'Silver crosses,' Collier tells us, 'were within the instructions of Edward's Commissioners. What jewels of gold or silver, or silver crosses, candlesticks, censers, chalices, copes, and other vestments and ornaments, were then remaining in any of the cathedrals or churches or otherwise, had been embezzled or taken away,' &c. And the inventories which Dugdale gives from the registry of Lincoln Cathedral seem to confirm the statements of Collier and Heylin."

The Bishop next proceeds to a brief consideration of the question of vestments, and then reverts to the subject of

crosses, as mentioned in the Lincoln inventory before alluded to.

"I will not undertake," he says, "to determine whether the mention of a cross in that instrument affords any or what degree of proof, that crosses were in the Church of England in the second year of Edward VI.; or, in any other words, four or five years earlier, when we know that there did not exist that suspicion and jealousy of the use of crosses which not long afterwards prevailed."

Here is cited the permission given, in the First Book of Edward VI., to the priest to cross himself at certain places, &c.

"But I will say," the Bishop continues, "that if these matters had been brought to my notice in 1847, and had I remembered that Bishop Parker, and Bishop Cox, of England, one of the compilers of the Book of Common Prayer, were disputants in favour of the cross against Grindall and Jewell; if, too, I had seen evidence, which has since been given to the world, of crosses being part of the furniture of some parochial churches in the sixth year of Edward VI., and I should probably have taken the safer and wiser course of ruling that a minister to whom the law does not give the charge of the ornaments of the church, or any special right over them, violated the law of the Church, by placing the cross on the Lord's Table in special preparation for the Holy Communion, in the face of his Bishop, and in despite of that Bishop's repeated warnings," &c.

It will be remembered to what circumstances allusion is here made; and we cannot but regard it as a very remarkable concession, when, a little further on, the Bishop says:—"I wish I had had the benefit of an argument of counsel in the cause; that would probably have saved me from the error, if it were an error, into which I fell." The question on this point in the present case has related to crosses alone; it may be worth while to see how far the use of the Crucifix has prevailed in the Church of England since the Reformation. In the first place, it is a well-known fact, that in Queen Elizabeth's chapel there was a crucifix on the Altar: there was a crucifix on the Altar at the coronation of Charles I., as we learn from a passage in Heylin's *Cyprianus Anglicus*, p. 114, which reads,—"Finding the old crucifix among the regalia, he caused it to be placed on the Altar, as in former times." And we may state, on the authority of the *Hierurgia Anglicana*, that crucifixes were in use in the King's chapel, Whitehall; in Lichfield, Durham, Winchester, St. Paul's, and Gloucester Cathedrals; and in many parochial and other churches, as well as at the two universities, in the time of Charles I. These facts affect the question of the use of the cross in our churches, only as leading to the reflection, that if crucifixes were so generally in use, even for a comparatively short period of post reformation history, it is not barely probable even that the cross could at any time have fallen into general disuse. The Bishop of Exeter, however, holds that "no one can legally introduce ornaments into our churches, unless he can show, by reasonable evidence, that they were in use in the Church of England in the second year of Edward VI."

He takes this position, and certainly seems to defend it very satisfactorily; and then declares that he would not have troubled Dr. Lushington or himself with writing at such length, "if altar-cloths, or crosses, or other church ornaments alone were concerned," but because he was impelled to the task by considerations of a graver kind, viz.: what the Bishop calls the great Catholic doctrine and duty connected with the oblation of the elements. But this question we have not space to consider. In conclusion, the Bishop asks, in regard to the observances and ornaments against which Dr. Lushington's judgment is directed:—

"Are we to be told that the age will not bear these things? . . . . that rampant Protestantism rejoices in fixing ugly names on those who hold them, and hounding on the ignorant multitude to give even more substantial marks of their displeasure;—in plain English, are we to be told that these things are very unpopular? But is it the Church's business to be popular? Is popularity the best test of its usefulness? There was once a Teacher (was, said I!) Blessed be His Holy name! There is a Teacher, for His Word is an overruling word, who warned His followers, 'If the world hate you, ye know that it hated Me before it hated you.' 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.'"

THE CLOUD.

Let us not fear, as we enter into the cloud; let us recollect that it is *His* cloud that overshadows us.—*Rev. J. H. Newman.*

Fear not to enter in the cloud,
O wayworn pilgrim of the earth!
Better is sorrow's sober shroud
Than worldly and unhallowed mirth.
Fear not to enter—tremble not
Upon thy rough and thorny way;
Thy Lord has blest the mourner's lot,
And doubt not He will be thy stay.

Fear not to enter in the cloud—
It is a cloud which *He* hath sent;
O sad wayfarer, travel-bowed,
Thy Master's eye on thee is bent:
He will not let thy footsteps slide;
He gives His Angels charge o'er thee;
And that dear Lord, who for thee died,
Is touched with thine infirmity.

Fear not to enter in the cloud—
Beyond it is a land of light;
And thou, unlike the worldly crowd,
Must walk by faith, and not by sight;
Faith, that can lift her gaze on high,
And pierce the veil that floats between,
And brings the glorious future nigh:—
The "evidence of things unseen."

O by the bright Baptismal Cross,
Signed on thy forehead, do not fear!
Shrink not from peril, pain, or loss;
Fear nought that may betide thee here.
Thy weary race will soon be run—
The shadowing cloud will not abide;
And thou shalt see the Eternal Son
In glory standing at thy side.

The First and the Last Tears.

Our first tears were forgotten long since; yet those tears, and the consciousness that they are forgotten, suggest a subject for deep thought and meditation to every man possessed of a *heart*.

For we shed them in the sight of a fond mother; it was she who comforted us on her knee; it was she who pressed us tenderly to her bosom—she kissed away those tears—she changed our sorrow into joy, as, calmed and consoled, we left her lap.

How often, how countlessly often, may this have happened? How often has the soft spell of a mother's love surrounded our youthful days? The tears are dried up, the sorrows forgotten; but we will never forget the love which stood so near us, in those tears and in those sorrows.

That tender mother may be gone to her rest—or she may yet live. Blessings be upon her! Blessings and thanks!

The brook of life swells into a stream, and many a year has rolled on since the thorns and flowers grew on the shores of childhood, so that they have faded and disappeared. But we cared not for the flowers, for the stream bore us onwards. Often we laboured, often we conversed, often wept. Such has been our life till now, such will it be to the end.

And *when* and *where* will the last tears be shed, who can know? Thy mother will hardly dry them. Thou hast for ever left far behind thee that spell-bound land, where she hovered over thee as an angel. All is changed. Perhaps thou wilt be alone, forsaken by man, and thy last tears seen by none but God. Perhaps they may fall on the hand of a faithful friend, who compassionately watches thy failing breath to the end. Perhaps thou mayest be surrounded by children, and children's children, all fondly endeavouring to soothe thy last agonies. And if affection is near thee, and loved and loving faces stand by thee, a bright gleam of joy will sparkle in thy darkening eyes.

And so it is hidden from many, yes, from almost all, whether they will shed their last tears early or late. From the child to the aged man, none can tell. Only the aged man can feel sure that he ought no more to weep. The way he has yet to run is narrowed into a small space, whilst the way he has come lies long and far behind him. And between the first and last tears which he has already shed, or may yet shed from grief and pain, has he not shed many *tears of joy?* If his race has been a long one, such moments cannot have been wanting—for even a short life may count many happy hours. Therefore, *wherever* and *whenever* we may shed our last tears, we will not forget those hours in which our eyes were moistened with joy.—*From the German.*

A LIE, though it be killed and dead, can sting sometimes,—like a dead wasp.

For the Churchman.

PILGRIMAGE TO JERUSALEM.

FROM THE GERMAN OF STRAUSS.

ALEXANDRIA.

Within the inner court, the camels their load were receiving,
And drinking, before their journey, from the fountain shaded by palm trees;
The slaves ran to and fro, and in the women's apartments
The maidens spread the farewell meal for Helon, the son of their mistress—
A mother, who, as she directed the near and far preparation,
Sang like the voice of the stream that goes through the valley of cedars:
"My soul for thee, O God, like the hart for the brook is panting;
O when shall I return, before thy face appearing!"
And thoughts of her youthful days, spent in the sacred journey,
Rose with the vision of Zion, and the thousand thousands of Israel,
The feast of God to keep, ascending the holy mountain.
And mourning, she met her son, and fell on his neck and embraced him,
And sighed that yet in a stranger's land she must linger a captive.
And Helon, moved with distress, lifted his voice and answered:
"O wherefore, because I go to visit the grave of my father,
To behold the altar of God, the place of my prayers' direction,
And to gaze on the glories of Zion, is thy soul cast down within thee?
Remember the thrice uttered chorus—'Hope thou in God ever living.'"
And now that with food and with clothing the ships of the desert* were loaded,
With costly caftans as presents which the slaves have laid in order,
With threaded robes of gold and books of Egyptian papyri,
For hosts in the holy city, and friendly chiefs of the desert,—
Eastern love ever speaking in deeds, and not in words evanescent,—
Helon passed beneath the awning, glistening in divers colours,
To partake of the farewell meal, in the cool of the purple evening.
Fish from the Nile, and corn from the plains of the Delta,
Wine from the vineyards his father, a captive, had planted.
A seven-branched lamp shot its flames in streams of the number of Israel,
The slaves strewed the table with cushions, and the floor with the flowers of spring-time,
And the guests as they sat at meat were anointed with precious fragrance.
And Helon, who lay on the bosom of one in the place of honour,
Blessed with his hands the fruit of the vine and the corn from the land of Egypt;
And having blessed it, he sang: "The Lord is my Shepherd,
He maketh me lie in the pastures green with the verdure of mercy,
By flowing waters he leadeth me, pleasant, and calm, and refreshful,
And anointeth my head with oil, till my cup in its fulness o'erfloweth.
Surely I will not fear, though I walk through the valley of shadows,
But will dwell, with goodness unfailing, in the house of the Lord forever."
And the guests partook of the feast till every heart was gladness,
And every voice upraised the song of joy and thanksgiving.
And they spake of Solomon's house, and the greatest of all their Prophets,
Who told of five cities in Egypt that should speak the language of Canaan.
And now that the last cup was emptied, and their hands had again been anointed,
The guests arose, and bade farewell, and gave their blessing to Helon,
That Jehovah might be his keeper, and his shade on the burning journey.
The seven-branched lamp was extinguished, and silence fell upon Egypt,
And the slaves, in the porticoes scattered, waited the dawn of the morning.
But the sorrowful mother still lingered, and leaned on the bosom of Helon,
Till he whispered within her heart the comforting words of Heaven:
"Refrain thy voice from weeping, thine eyes from tears reproachful,
For thy work shall have its reward, and thy children return to thy border."

Φ.

The Preciousness of the Prayer Book.

When we reflect on the universality of this book in providing spiritual food in conjunction with the Scriptures, for every age and circumstance of life; that of its embodying in a portable and succinct shape, forms of devotion, for any chance or change of this mortal life; we cannot then but wonder at its general disuse, save in the formal and compulsory manner in which, by the law of the land, it is used in public by a congregation. The Prayer Book ought to be considered not only as a *public* service book, but as a *private* manual of prayer as well; the pattern of all our dealings with God, the guide of our daily path, the sustenance of our spiritual needs in the family and the closet as well as in the Church. I do not think that I should be without justification in saying, that it is the duty of our people,—unless in cases of necessity, such as sickness, distance, or other great hindrances of like kind,—faithfully to abide by this manual of devotion daily, in the very church itself; but wheresoever these cases of necessity may be allowed, there certainly, I should say, that if any book should be taken up as the manual of family prayer, this book should be the one. But how far is it from being so in general? How many hundreds of forms of prayer are daily issuing from the press, eagerly caught after for the passing moment, and then dying out with the satiety of those who use them. This very satiety and desire of novelty continually arising, speaks at once in condemnation of such vain attempts. Now if our people would but resort to that which is before them—given by the Church, and not by individuals, bearing upon it the experience of ages, the stamp of its truth and of its value as a vehicle of devotion—then would a more sober and healthy tone of mind arise in religious doctrines, than now too frequently prevails. And as I would say this for family devotion, so I would also say it for our private prayers as well, because I think that we should never, even as individuals, lose sight of our membership in the Church. The more we retire into ourselves, and pray only for ourselves, and in our own words, and by our own thoughts, the more we lose catholicity of feeling, and that sweet consolation and hope that is inseparable from the fellowship of the saints, and the communion of the faithful. Not but that there may be many topics rightly of private prayer, but still the topics may be found in the words of the Church, in most instances; and he who bears about him his Prayer Book, as the Church's formulary, and in an humble spirit prays in her words, not as of himself, but as of her, will soon acquire within him a generous, a faithful, and a catholic spirit.

What feeling of the mind is there which our Prayer Book will not clothe for us in far better words than we can find ourselves?

Is our feeling that of exultation and joy at some great blessing from God? Let it burst forth in some of the Canticles or Psalms of David.

Is our feeling that of sorrow and depression of spirits in some affliction from God? Let it supplicate God in the penitential tones of the Litany.

Is our feeling that of an earnest longing for some of the graces and gifts of the Spirit? Let it give itself vent in the short but emphatic Collects.

Is our feeling that of depression under sin? Let it fall down before God in the solemn petitions of the Commination Service.

Is our feeling that of doubt in some article of faith, or misgiving in some doctrine of the Church? Let us say to ourselves, as the preservative against all heresy, the Apostles' Creed, or the Nicene, or, perhaps, the more full and glorious exposition of the Catholic doctrine, the Creed of St. Athanasius.

And so I might go on. But this is enough to show the universal adaptation of this book, of which we treat. Its guardian hand held out for all; its Catholic spirit speaking with loud voice in every sort and condition of man. It is as our life.—*Bennett.*

* The fleet and stately camels are termed by the Arabs "ships of the desert," from their lurching motion in the act of walking, which, with the outspread robes of the Bedouin riders, gives to them, in the distance, the appearance of a ship under full sail in the open sea.

Practical Hints for Doing Good.

[We copy the following from the *English Churchman:*]

1. Voluntarily teaching a child, young person, or adult, of scanty means and opportunities, either at their home, or your home.
2. Voluntarily teaching any such persons, at a Sunday School, Evening School, or Week-day School.
3. Performing the ordinary duties of District Visitor.
4. Visiting, conversing with, or reading to, an aged, infirm, sick, or afflicted person, especially those who have few or none to care for them.
5. Procuring the Baptism of some one whose Baptism has been neglected.
6. Inducing some one to be Confirmed, or become a Communicant, or worshipper at Church, who has not hitherto been so.
7. Inducing parents to send their child, or children, to a National or other School.
8. Inducing persons to marry who have been living together as man and wife without being married.
9. Leading, or making some special effort to lead, a person guilty of drunkenness, fornication, profane swearing, or Sunday Trading, to repent and forsake such sinful practices.
10. Inducing persons to sleep in separate rooms who at present violate decorum and modesty by occupying the same sleeping apartment.
11. Counselling and helping a poor family to arrange their houses, or rooms, and their furniture, more orderly, conveniently, and decently; and to be more economical, and provident, in regard to their food, clothing, wages, &c.
12. Reconciling Relatives, Friends, or Neighbours, who have quarrelled, and become estranged from each other.
13. Writing a letter for some poor, infirm, or uneducated person.
14. Giving instruction in plain needlework, and "cutting out," to poor women or children.
15. Reading, or giving a familiar Lecture, to poor persons, on subjects likely to interest, instruct, and encourage them in moral and social reformation, or to induce them to sympathise with others in their labours and trials.
16. Giving Counsel to young men or women in cases of doubt or difficulty, and especially as to their companions, acquaintances, or recreations.
17. Informing the Clergy of the Parish, or District, of any case in which their visits would be particularly desirable, especially cases of serious illness, accident, or death, in a family where the ordinances of the Church and Public Worship have been habitually neglected.
18. Using once every day, for at least three days, a special prayer for some notorious criminal, or other great sinner, or for some family or individual whom you have recently heard to be in great affliction or danger, in mind, body, or soul.
19. Visiting Hospitals, Workhouses, and Prisons, or Reformatory Institutions.
20. Making or cutting out garments for poor or infirm persons.
21. Urging the duty of Family and Private Prayer, where it has been neglected, and providing Forms of Prayer of a character suited to the age, character, and circumstances of the individual or family,—especially seeing that young persons and adults do not content themselves with prayers which are suitable only for children.
22. Taking every fitting and favourable opportunity of enforcing (and practising) the great, but much neglected duty of Intercessory Prayer, (giving practical hints and materials for performing it,) whenever the difficulties and trials, the joys and sorrows, of others come before us, and demand our sympathy and help—bearing in mind that we have never done *all*, nor our *best*, unless we have asked Almighty God to help them, and to help us, in all we say and do for them.
23. Co-operating with the Clergy, Churchwardens, and Choir, of the parish or district, in all legitimate measures for improving the Services and arrangements of the Church, so that they may be more attractive, intelligible, and edifying to the poor, and give them greater facilities for hearing, for reverence, and for audible responding.
24. Teaching and exercising the young and ignorant in finding out the Prayers, Psalms, &c., in their Prayer Books; and keeping a few common Prayer Books at Church, to lend to children and others who come without any.
25. Lending, and recommending, to the more intelligent among the middle and lower classes, such Books, Periodicals, &c., as are likely to interest and instruct them, and to make them take a more earnest and practical view of their duties and responsibilities, as members of the Church and as members of a social community.

Parsons' Wives.

O what a hindrance to a parson's labours may a thoughtless, fanciful wife become! What a clog may she be upon him in the discharge of his duties! How fearfully may she involve him in the most horrible of guilt,—blood-guiltiness of souls! I wonder whether parsons' wives think of this as much as they ought. It seems but a small thing to say, "Do stay at home with me;" a trifling matter to exaggerate an ailment, or not to control a fit of nerves, or a rising hysteric; but will the results produced be trifling? It is easy to say that a man of sense will not allow himself to be carried away by his feelings, or to swerve from his duty, at the sight of a woman's tears. But I don't see why we are to assume that parson-husbands have more sense than other husbands. And perhaps domestic life, in most parsonages, flows on in such an even tenor,—there is so much less of actual separation between husband and wife in the clerical than in other professions,—that perhaps the parson's wife has usually a larger amount of influence over her husband than other wives have, with respect to the habits of daily life. It is to be hoped that the irreligious wife of a minister of religion is a portent that is hardly to be found; but every day's experience shows, that where a wife's heart is not in her husband's work, the work must suffer. And things which are trifling in themselves may, in the aggregate, have a most detrimental effect. Some little attention insisted on, the constantly required support of a husband's arm, the determination of the direction of his daily walk, may, in the course of a single year, have produced some irreparable evil. We are, every one of us, so girt about with responsibilities,—sensibly, or insensibly, we exert so much influence over each other, that there is hardly such a thing as a trivial action. Warily, indeed, does it behove us all to walk, not only with regard to ourselves, but for the sake of each other. No woman ought to marry a parson unless she feels that she can throw herself, heart and soul, into his work. But if anything should prevent her from doing that, the least that can be expected of her is that she should not be an impediment in his way. She should not take advantage of her position to pervert him or paralyze him, through the medium of his best affections.—*The Owlet of Owlstone Edge; by the Author of "St. Antholins."*

A MORAL character is attached to autumnal scenes—the leaves falling like our years, the flowers fading like our hours, the clouds fleeting like our illusions, the light diminishing like our intelligence, the sun growing colder like our affections, the rivers becoming frozen like our lives—all bear secret relations to our destinies.

LENTEN THOUGHTS.

Cast a pitying eye on me,
Fruitless and unthankful tree:
Instant death its boughs inherit,
If Thou judgest as they merit:
Yet awhile reprieve from slaughter,
Tend, and till, and dig, and water;
If they meet at last Thy frown,
Woe is me! then cut them down!
All his art my Tempter urges;
Wounds with flame, and whelms with surges;
Thence, afflicted and distrest,
Unto Thee I look for rest.
That he do me no more wrong,
That the weak may be the strong,
Give me graces, firm and lasting,
Those blest graces, Prayer and Fasting:
From his power, if CHRIST saith true,
Thou wilt free me by these two.
From his malice set me free,
Give me constant trust in Thee:
Give me fear, which, cast away,
I become his easy prey:
Give me sober piety,
Faith, and Hope, and Charity;
Wean from every earthly love,
Set my heart on things above;
LORD! by Thee my trust is bounded:
Let me never be confounded!

—*Translated from the Latin by Rev. J. M. Neale.*

THE IMPROPRIETY OF MUSICAL INTERLUDES IN OUR METRICAL HYMNS.—The playing of interludes between the verses of church hymns, has grown into a great abuse. The interlude has its use, doubtless. Its abuse is heard every Sunday in our churches. Chiefly are interludes abused in strictly devotional hymns: in which, during a direct and consecutive appeal to the Supreme Being, the organist takes occasion to interject, between every verse, a long, rambling, irrelevant musical episode of his own: something disconnected entirely with the preceding sentiment of the verse; a musical flourish, or drawl, *a propos* to nothing, embodying only the vague, straggling fancies of the player's brain. In the mean time, the Almighty (we cannot suppose otherwise) awaits the continuation of a prayer the sense of which has suddenly been interrupted. At best, there are very few organists who can play an interlude. Interlude-playing implies genius—to a certain extent: just as does extempore playing of any kind. It implies inventive and constructive musical power—the ability of suddenly conceiving and carrying out a musical subject, in an artistic and elegant manner. Few organists are really capable of this. Dull, drawling chords, on each of which the organist portentously pauses, evidently debating what chord to strike next, are not interludes. But even these are preferable to that style of exhibition, when, with a single chord in the left hand as basis, (perhaps a 6-4 chord!) the organist gives scope to his imagination in a series of vaultings, flourishings and trillings with the right hand, as bizarre and disconnected as a Mother-Goose melody.—*Willis's "Our Church Music."*

For the Young.

For the Churchman.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 6.

FIRST SUNDAY AFTER THE EPIPHANY.

"Dear children, before considering the subject for this Sunday, we will revert to the two holy-days which have lately passed—'the Circumcision of Christ,' and 'the Epiphany.' The former occurred on New Year's Day; but, as is too often the case in the Church, went by silently, unnoticed, amidst the gaieties of the season, unhallowed by any sacred observance. A few pious hearts, doubtless, gave thanks for His great example, who, as on this day, was made obedient to the law, and received the token of allegiance to the Church Militant; but the greater part of those who have been taught to commemorate the waymarks in the life of Christ forgot entirely the claim He had on their thanksgivings and rejoicings. Ah! not till our churches are opened for Service, as it was intended they should be, if not for 'Daily Morning and Evening Prayer,' at least on Saints' days and holy Feasts; not till then can we expect that devoted interest in the things which make for our everlasting peace, that willing attention and full obedience to the lessons and commands of God's Word which our ecclesiastical system is so beautifully fitted to induce and nurture!

"Circumcision was a rite of divine appointment—the mode in which the Jews were received into the Church of the Old Dispensation, and the imperative condition of temporal and spiritual blessings. Christ came—the end of the Law—yet He thought it expedient to conform to the requirements of the covenant of works. In the Epistle, we have a splendid argument by St. Paul for the reconciling of the two dispensations; in the Gospel is the story of what we might also call the Epiphany—the manifestation of Christ to the Jews—the Hebrew shepherds 'abiding in the field,' who saw and heard the angelic hosts, followed with faith the directions of the Heavenly voices, and went 'even unto Bethlehem,' where they found the Child, and made known the burden of the songs of rejoicing which they had listened to.

"Thus was Christ first shown to the Jews, and to a poor and humble class of that proud race; men whose lives were passed in quietness, amidst the sweet influences of nature—whose occupation was innocent, and their habit of thought simple and pure. Another lesson on the folly of vanity and pride—for while the learned Rabbis were teaching the people a false view of the character of the promised Messiah, and the rich and noble of the land were expecting a mighty Prince, who should exalt them to high places, and wipe out the national disgrace—lo! Heaven itself opens to those honest shepherds 'abiding in the field,' and, with seraphic music, tells them of the birth of the Incarnate God!

"'And when eight days was accomplished for the circumcising of the Child, His name was called Jesus.' In this action, the law of Moses was faithfully kept, and Jesus admitted into fellowship with the peculiar people of God. This law was done away with by His obedience to it; but we have a Sacrament, which was instituted by Christ, in its stead. Can you tell me what it is?"

Bessie. "Is it Baptism?"

"Yes; and you remember that Christ was also *baptized*;—so that He reconciled the Law of Moses with His own institution. God declared of old, that if a man-child was not circumcised, his soul should be cut off from His people, for he had broken the covenant.

"We have no reason to suppose that the command to receive baptism is any less strict, while the covenant mercifully includes both sexes and all nations. You will often meet with people who object to the baptism of infants and children, because they cannot understand and feel the responsibility thus laid upon them; but your Catechism explains this difficulty; and you should regard it a great and blessed privilege to be received into the household of the Church in infancy, and trained up so as to be able to renew the vows made for you, and to subscribe with your own hand to the Lord. Again, some will tell you that if you only love God, and have faith in Christ, these outward rites are of little importance, and that it will make no difference if you are not baptized with water, if you only receive the baptism of the Spirit. This is a dangerous error; and thousands are living and dying in it. If you really love God, you will wish to obey His commands, and this is one of the greatest of them. If you have faith in Christ, you will glory in following His example; and the baptism of the Spirit is promised only to those who receive the emblem of water also. Errors in this matter may be forgiven and overlooked by the boundless mercy of God; but it is presuming upon that mercy to evade any Scriptural command; and we should be grateful to the Church, our spiritual mother, for the strictness with which she enforces every wish and direction of her glorious Head.

"Now, children, the time has come for us to watch and follow the wondrous *Star*, which was to the Gentile world a more glorious light than that of sun or moon, or all the stars beside. It is to remind us of our part in the Gift to that nation, 'of whom, as concerning the flesh, Christ came,' that yonder glittering star is placed amidst the Christmas wreaths; for He who was 'the Glory of His people Israel,' was also a 'light to lighten the Gentiles.' We place our emblem in the East, because to us the Son of Righteousness arose in that direction; but the star, or meteor, which attracted the notice of the Magi, was westward of their home, and westward they travelled, under its guidance, till 'it came and stood over where the young child was,'—when they offered Him the worship of their thankful hearts, and the best gifts of their worldly wealth.

"The Magi who came from the East were Chaldean astronomers—men whose lives were spent in deep research and laborious study. Their belief in the science of astrology had made them careful observers of the heavens; and when this new and probably very luminous body appeared, they at once concluded that it heralded the birth of some remarkable person. Nor were they at a loss as to His identity, for almost all the inhabitants of the world had received from the Jews the expectation of a coming Prince, though their ideas of His character and mission were vague and confused. Prophecy had spoken in predictions, and been answered to the full letter by events; the world was waiting; facilities were great for spreading the joyful news as soon as it should be proclaimed in favoured Judea; the nations were at peace; the heathen temple of Janus was closed, as a token of profound quiet; Cæsar Augustus reigned at Rome, and his oppressed subjects in Jewry bowed patiently to their servitude, believing the time would be short;—the sight which Kings and Prophets had vainly desired—the Man of Peace, of whom in dreamy, yet joyful anticipation, a heathen poet had sung, was now expected every hour;—and lo! the sublime rhapsody of Balaam is realized to these Eastern Magi—the 'Star' *has* 'come out of Jacob!'

"It is worthy of notice, that the first manifestation of the Messias to both Jews and Gentiles, was received with worship and great joy. God chose poor and mean men of the Jewish nation, and men of thought and learning from among the Gentiles, to give His well-beloved Son a welcome to His earthly home. No shadow of His future shame and sorrow darkened the humble cradle of the Holy Child. The shepherds took no heed of the suspicious nature of His birth in their simple faith that the Redeemer had come; and the men of science doubted nothing of His honourableness, whose abiding place was pointed out by a light from Heaven.

"Let us, with the pious shepherds, 'go even unto Bethlehem;' let us, with the wise men, present unto Him gifts of the best that we have—our time, our talents, our worldly goods, and the continual offering of a grateful heart."

L. E. D'B.

Maude Lewis's Faith;

OR, "OUR FATHER WHICH ART IN HEAVEN."

"Come, Elsie, it's such a warm, sunshiny afternoon, mother says we may go up to the burial-ground, if we will be back by sunset. *Isn't* it nice, Elsie? I think *every* Saturday afternoon ought to be like this, don't you? it would be *elegant*."

The little girls, Maude, the eldest, and Elsie, the youngest child of Mrs. Lewis, started on their walk. It was a glorious Indian-summer day, very enjoyable after the first keen winds of the autumn. The "burial-ground" was a mile from their home, and to reach it they had to go from the principal street of the town, along a road which led them about midway to the summit of a high hill. There were few houses on this road, though it was paved, and was a great thoroughfare for all the country people. On the left hand were fertile fields and meadow lands, with here and there a fine great tree; on the right was a grove of oaks, beeches, and walnut trees, well peopled on this bright holiday afternoon by the merry, nut-seeking urchins of the town.

The children went hand in hand up the road, sometimes stopping to look behind them at a prospect of rare beauty, which has few equals in our country. The city was just at their feet, the noble Hudson bounding it on the west, and two silvery bays impeding its farther extension to the north and south. On the opposite shore was a pretty village nestling among the hills, beyond which towered the blue Catskills. The river, too, was blue, and the white sails of a hundred vessels gleamed on its bosom. The sky, above all, was blue also, and white clouds were slowly and placidly passing over it.

"It was a picture for remembrance!"

I can see it now, after a lapse of twenty years has mellowed its tints and softened its outline. The majesty of mountains, the sublimity of oceans, the grandeur of mighty cataracts, the fascinations of woodland depths, the charms of fairy-haunted dells, the excitement of travel, the tumult of cities, life's after pleasures and after sorrows, its joys and its woes, are forgotten before the picture I have drawn.

Maude Lewis was only twelve years old, but that glorious scene sank into her soul as a haunting memory of loveliness.

"See, Elsie, see the dome of the court-house glisten like silver, and how very beautiful the river, and sky, and mountains, and the gay woods are. I've heard mamma say this is the 'Indian-summer,' and that our father loved it better than all the rest of the year. We will go up to his grave, Elsie, and see how the long-leaved pine and the rose bushes look there, and if the vine grows well. We have not been there in two months."

"I am very tired, Maude, I can hardly walk; this hill is so hard."

"Oh, don't get tired till you get there—I mean don't *think* about being tired till then, when you can sit down and rest. Look here, Elsie, when I've got anything to do I never stop to think whether it's hard or not, or whether I like to do it, but I work on as hard as I can, and it's a great deal easier to do things so."

"There goes Jane Rush in her father's carriage," said little Elsie. "I wish we had a carriage to ride up this hill in. I wish our papa hadn't died, and mamma hadn't sold the things. Jane Rush's papa gives her so many nice things, Maude."

"Don't make a fuss about having to walk; be glad you *can* walk. I don't like the way you have been talking, Elsie; when we get up the hill I will tell you something which *I* love very much to think about, and which, perhaps, will sound better to you than your complaints.

"See, here we are by the big nut-tree; there's the house with the tall steps. Now let's run across the road and up the steps of the stile, for we can't swing that great gate. Up, quick, lady-bird—down again! Now sit down, tired little Elsie. Isn't it nice to rest? *Now* you may think how tired you are, because you're resting, and you will even enjoy being tired now."

Philosophizing Maude! sensible Maude! good Maude! you are truly a little preacher! What a right good will and brave soul you have!

After sitting, for a little while, on the lower step of the stile, they went through the grave-yard, over its gentle ascents, down into the hollows, past the large graves where men and women were taking a last rest, and the small graves, where little children had been laid off the warm bosoms which had cherished them.

Then they came to a long-leaved pine, which cast its shadow over a row of the graves of a household—grand-parents, little brothers and sisters, and a *father's* grave. Here they sat down, and Elsie said—

"Now, Maude, what can you tell me that is pretty? What is there good for us while our father is dead? Who is going to take care of us when we are great girls? Who will jump, and dance, and pet Elsie now?" and putting down her head on Maude's lap, she burst into a passionate flood of tears.

Poor Maude! her own heart was overflowing with tender feelings, and for a moment she could not help some large tears rolling down her cheek; but she was brave, and she had something to tell Elsie which would comfort her, so she quickly wiped her eyes and said:

"Elsie, what is our first prayer every night?"

"Our Father which art in Heaven," commenced Elsie.

"That's enough, Elsie. Who is our Father in Heaven?"

"That is *God*, sister, you know."

"Can't God do anything He wants to?"

"Yes, that He can, I suppose."

"And don't fathers want to make their children happy, and give them everything that will not hurt them, and do they not love *good* children?"

"Oh, yes, Maude, I know what you want me to think—that if I am a good child God will be my father and make me happy; but He is so far off"—

"No, Elsie, the Bible says He is *near* to all who call upon Him, and I believe it, and so does mamma. When papa died, she used sometimes to cry hours and hours, and then I have seen her wipe the tears away and take the Bible, and if I was not getting my lessons, she would read aloud to me texts about God being 'the Father of the fatherless,' and about His 'mercy' and 'loving kindness,' and His care for all His creatures—about His promises to hear our prayers, and to give us everything it is best for us to have. The good, and great, and holy, and Almighty God, is 'our Father in Heaven.' Do stop crying, Elsie, lady-bird. Our own dear papa was very good, but how much better it is to have a Father in Heaven!"

"Maude, I should like better my own father. I can't see God, and I don't know that He is hearing me when I pray to Him. Mamma would not cry so much if papa was not in his grave. If God loved us"—

"Stop, Elsie, you are wrong. Dear little sister, the Bible says, 'God is too wise to err, too good to be unkind;' and it says He is 'the Father of the fatherless;' and we must believe. *I do believe all the Bible tells us.* God knew what was best for us, when it was His will that our father should be taken sick and die. We must not question anything He directs. Elsie, I tell you what mamma has so often told me, when I have been crying because we had no father, and I *believe* it all. Let us go home, dear; the sun is almost behind the mountains, and before dark we must be with mamma. Poor mamma, we must be good and mind her well, for she has only us to love her in the world now."

Wise and trusting Maude! Keep thy simple *faith*; it will be a talisman against worse ills than sickness or poverty: it will always bring thee nigh to thy Father in Heaven!—*Pleasure and Profit.*

The Churchman.

NEW YORK, JANUARY 31, 1856.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. Hooker, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

☞ Joseph Robinson will act as general Agent in Baltimore, and subscribers will be supplied each week with missing numbers on application to him. The paper is also kept for sale at his Church Publishing House, 123 Baltimore street, and also at the extensive establishment of James S. Waters, 244 Baltimore street, price 6¼ cents. New subscribers forwarding their names through either of these Agents will receive the paper regularly by mail.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"Development of the Church," next week.

Our correspondent who used the expression, "intellectual comfort of the worshippers," will thank us, we think, on reflection, for striking it out. The "intellectual" can have no place in so spiritual an act as that of *worship;* while "comfort" is a matter, any consideration of which is quite out of character with such an object. Even *listening to sermons* should be done without any regard to mere "comfort," that is, as generally understood, *luxurious ease.* In the best ages of the Church, the congregation did not sit at all, either during the preaching of the sermon, or the reading of God's Word, but stood: standing and kneeling were, in fact, the only postures in His House. And all our congregations would be the better for it, were it to become so again.

"The Memorial and its Opponents" was too late for our present sheet: it shall appear next week.

Many thanks to Edith May for "First Sunday in Lent," which will be more appropriate next week.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays.*

NOTES OF THE WEEK.

—The Pastoral Letter of the rector of Trinity Church, Cleveland, Ohio, which is noticed in our Church news, affords an encouraging example of a right spirit at work in the pastoral office, under circumstances of perhaps more than ordinary parochial difficulty. The reverend gentleman is not only moving in the right direction, but he evidently has his heart in his sacred office, and is devoting all the energies of his mind to its ministerial duties. He is willing, it is obvious, to throw himself, at what some would call *all risks,* upon the exertion of the Church's own divine principle of constitution and of maintenance. With reference thereto, for instance, he nobly declares, in allusion to *pew-rents* as a means of supplying the requisite funds, "If I had the power, I would abolish the system altogether, not only in this parish, but in every other, and go back to the primitive method of the 'weekly' or 'daily offertory,' to make up the revenues of the Church." And speaking of the distinctions which pews create in God's House, no such thing, he shows, was for more than fifteen hundred years ever heard of in the Church, but, on the contrary, "the rich and the poor, the king and the beggar, there met together as in no other place on earth—the one had as much right as the other to kneel at the same common Altar, and to receive the same common blessings of a free salvation." These avowals, then, show the man. They tell us that he is "one of the right sort." In another respect he is setting a good example. Convinced of the necessity of a pastor residing in the midst of his flock, and as near to his church as possible, he has at his own cost procured such a residence, which he wishes "to be regarded as a parsonage, until such time as the vestry may be able to obtain one." Would that some of our own city clergy might go and do likewise! But, altogether, the rector of Trinity, Cleveland, appears to be a model whom many of his reverend brethren may copy with advantage.

—The Letter of the Bishop of Exeter on Church Ornament and Symbolism, a digest of which we have given elsewhere, will be found worthy of a careful consideration, especially by the clergy. It refers particularly to the case upon which the judgment has been given in the Consistory Court of London—that, namely, of the churches of St. Paul and St. Barnabas; and while, in connection with that judgment, the Bishop's Letter is most important, it is almost more so as respects the matter generally, as one in which the Church at large, both in this country and in England, is deeply interested. It is sheer trifling to say, that they are immaterial things that are involved therein. We question that notion, in the first place. We more than question that anything is to be considered immaterial that concerns the House of God, in its sacred Services, and especially in its holy Sacraments. And this is evidently the Bishop of Exeter's view of the subject. If, as the Anglican Prayer Book insists, "the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God," we may depend upon it, that there are other things—even such things as those referred to in the case before us—which, though originating in the institution of man, yet were "of godly intent and purpose devised," and which still powerfully tend to the inculcation of reverence, and thereby to edification. The principle itself is plainly manifested in the Word of God. The things of the Tabernacle and the Sanctuary, let us remember, are called by St. Paul "patterns of the things which are in heaven." All their beauty, their minuteness, and their care was commanded by God Himself. And although, in the early days of the Christian Church, circumstances did not much permit the practical adoption of such things in her ministrations, yet was their principle assuredly introduced in the progress of Christianity, and its adoption in considerable development has, in the purest ages, been stamped with the sanction of some of the most devoted men of God.

The Bishop of Exeter's opinion is entitled, perhaps, to all the more confidence, from the fact of its being the result of very mature consideration. It is not an opinion formed hastily in early life, and adhered to for mere consistency's sake. He has arrived at it by a tedious, and because tedious all the more sound and certain process. Experience has fixed it in his mind, and enshrined it in his heart,—his experience as a ministering servant of the Sanctuary of God, and in one of the highest positions of His Church, suggested by devotion, sobered by age, sanctified by holiness. Surely such an opinion is deserving of our regard, and as such, we commend it to the reader's careful attention.

—The remarks of the Rev. Mr. Gillette, in his third Letter on the necessities of the Church in Texas, which we publish this week, relative to the too prevalent parsimony of Churchmen in what ought to be their offerings to God, afford another of those hints to the laity, which there is but too much need to keep reiterating. Well may he point to the gross inconsistency of Christian men, for their own gratification, expending a sum of more than eighty-six thousand dollars upon the twenty-two performances of M'lle. Rachel, the Jewess, yet doing so little—many of them nothing—"for Christ and His Gospel!" How many of these, we wonder, had even to curtail their already too scanty offerings in God's House, and in His service, in order to "square the accounts" which these extravagances are apt to derange!

—The claims of the Church in Oregon and Texas have been forcibly brought out, it will be seen by our Philadelphia correspondent's letter, in that important city, though with what result remains to be seen. Our correspondent's passing reflections on the want of clergymen for such fields of ministerial labour, awake some very unsatisfactory practical conclusions. "Why," he asks, "cannot men be had?" We think we know why; but as our correspondent half promises to pursue, at some other time, the train of thought suggested, we shall await the issue. In the mean time, however, we cannot help asking the question, Are there not many young clergymen of our Church either doing little or nothing in their legitimate vocation and ministry at home, or doing something that is not the ministerial work to which they have been ordained,—and which laymen might do equally as well,—who might be so aroused to a sense of duty as to supply abundantly the present urgent need? We humbly think there are.

—The abstract we have given in another column of a lecture on Christian Architecture will command attention, we are sure, on Mr. Wills' account, so good an authority as he is on all hands, and so justly, considered to be on that sacred subject, and so capable, from his cultivated taste, of adorning, as well as expounding it. When art is applied either to the construction or the decoration of God's House, it assumes, or ought to do, a divine character. There may be Christian art in other departments; but it has a higher attribute when appropriated to the Holy Temple of Jehovah, as that sacred place where God Himself is spiritually to dwell—the place where we not only go into His more immediate presence, but where there is, emphatically, that Throne of Grace, before which the humble and penitent heart will never plead in vain, and that Holy Altar where we receive the especial benefits of that undying Sacrifice which alone can take away sin, even the precious Body and Blood of Christ, which will preserve our bodies and souls unto everlasting life. This, we hold, is the true conception of such a subject, in its appropriation to the high and holy uses for which it is designed; and with this, it will be seen, Mr. Wills' views are, in their principle, in strict accordance.

THE CHURCH AND THE POOR.

We have again to discharge a most unpleasing duty, to perform a most ungracious task; and we do so with a full and confident consciousness of the obloquy and odium to which, in certain quarters, it will further expose us. But we cannot help it; and we are not to be deterred from doing what is right from any fear of giving offence, however we may regret that such should be its undesigned effect. The question is, Are we to see the poor and needy at our very door, and all around us, neglected by the Church to which we belong, and in whose cause we serve, and to hold our peace? Is any consideration of false delicacy for those who lay under a solemn obligation to attend to our poor brethren, in their spiritual and temporal necessities, and relieve them — who solemnly engaged at their ordination, that they would "*seek* for Christ's sheep that are dispersed abroad, and for His children that are in the midst of this naughty world, that they may be saved through Christ forever"—is any tender regard, we say, for the *feelings* of those who neglect their duties, to check the expression of our sympathy, and to silence the voice of our appeal for the victims of that neglect? We think not. We cannot reconcile such a course, at any rate, with our own sense of obligation. God has, in His good providence, called us to occupy a position of influence, by means of the Christian Press; and we know and feel our responsibility therein, and shall endeavour to acquit ourselves of it honestly and fearlessly as in the sight of Heaven. In doing this, then, it is impossible to overlook the crying evils that prevail within sight of our eyes, and within sound of our ears. Did the same opportunity serve us elsewhere, we should not confine ourselves to the parish in which we write. But here we are personally and unavoidably cognizant of what we have to complain of. And we have to repeat the lamentation we made three or four months since—made, alas! to the provocation of so much unhallowed indignation, and so little religious anxiety either to redress what might be wrong, or even to consider it—that in a parish containing some five and thirty thousand souls, with a more than ordinary proportion of the poor and destitute, yet with a large proportion, also, of the wealthy and the well-to-do, the Church should be effecting so miserably little for the requirements, temporal and spiritual, of those who, "in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity." That a single pastor could ever overtake a tithe of what he would find pressing upon his care and attention, did he, as he ought to do, go among the necessitous of this large parish, day by day, and from morning to night, we are not so unreasonable as to suppose. But then there is no honest, earnest effort made to cope with it at all. The rector lives some two miles away from what ought to be the scene of his daily pastoral labours, and only pays a hurried visit to it now and then, while he has more than once, we understand, declined charitable offers to provide him the assistance of curates. In such a parish, the church should be the pastor's head-quarters; it should be open daily, and the voice of prayer and praise should, as is enjoined, be uttered therein, regularly and devoutly, night and morning. But instead of this, he spends his days and nights in quite another hemisphere of the city—his church is hermetically closed, except on Sunday, and once, for an hour, on Wednesday and Friday—and the people, in consequence, may almost be said to be "as sheep having no shepherd." There is, it is true, a poor but devoted missionary of our Church, labouring as diligently, we dare say, as his imperfect opportunities will allow; but he is there, we understand, not only without the rector's sanction, but in opposition to his wishes; and he is under the necessity of having recourse to expedients for the support of his irregular and unauthorized mission, which are out of character with the principles of the Church, but which he is driven to adopt by the failure of the parish to provide those means which are urgently needed for the ministerial or missionary work that is so urgently demanded of it.

Now, why do we return to this disagreeable subject? It is a most unenviable part to take—we feel it, reader, believe us, in all its unenviableness, in all its odiousness. God forbid that we should be supposed, for a moment, to harbour one particle of unfriendly feeling against the rector, whom we have reason to regard as, in many respects, an amiable man, and one who, we are told, often expends the private means with which Providence has blessed him, in ministering to the necessities of the Church! He has done liberal things for the parish, we learn, under its pressure of that long unliquidated and increasing debt which its vestry is content to endure the shame of perpetuating. This, however—though we gladly mention it to the rector's credit—does not alter the case one whit, in so far as shortcoming and neglect of pastoral duty is concerned, or wherein the certainly unrelieved destitution, both spiritual and temporal, of the poor, is affected. And we return to the subject, therefore, because we hear so many and such loud complaints of this—because instances have come to our own knowledge of poor members of the Church, his own flock, neglected by their rightful shepherd, sought out, visited, sympathized with, prayed with, and comforted and relieved, by the missionaries of the Sects, who are thus, in fact, doing the work which the Church herself, by her ministry, ought to do, but is thus neglecting. God bless them for it, say we, in so far as the poor suffering people are benefitted by their charitable labours! But we blush for ourselves—we feel ashamed for our own negligences—and we almost feel inclined to despair, when we think of it, of our Church ever getting a hold on the affections of the people, exhibiting as it does a wealthy congregation like that of All Saints' so selfish in their own enjoyment of spiritual privileges, be they what they may, and so indifferent about that first great need of all, that "the poor have the Gospel preached unto them,"—preached, too, not in words only, but in acts also; not merely by providing them the opportunity, which yet they so shamefully neglect to do, of hearing the joyful sound of the Gospel within the walls of their Sanctuary, equally with themselves, but by furnishing the means, and providing for the opportunity, of their pastor visiting the fatherless and widow in their affliction—feeding the hungry, clothing the naked, reclaiming the wanderer—doing this as a solemn ministerial duty, as one that hath been "anointed to preach good tidings unto the poor," and "sent to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

There is no excuse for the neglect of such provisions; and the Churchmanship of those who thus fail in their plain and positive duty may well be questioned. But then are they urged to it—are they furnished with the opportunity for it, as they might, and as they ought to be? Is the Offertory, the Church's appointed way of obtaining the alms and oblations of the people, regularly presented to them in any of its sacred, its awe-inspiring significancy? Is the Altar carefully and solemnly pointed out to them as the place whereunto Christ has directed we are "to bring our gifts," and of which He hath also said that it "sanctifieth the gift?" Sure we are that there is no want of means, were there only the spirit to bring them forth, and the way provided for appreciating them. Depend upon it, as Archbishop Leighton has said, "the great straitening of hands in these things is more from the straitening of hearts than of means;" and that "a large heart, with a little estate, will do much with cheerfulness and little noise; while hearts glued to the poor riches they possess, or rather are possessed by, can scarce part with anything, till they be pulled from all." One great obstacle, we know, to any full development, or any proper development at all, of the resources of the congregation, and their appropriation to the cause of the Church, and of Christ's poor therein, is the iniquitous debt that has been so culpably incurred, and the interest of which swallows up what ought to go to more sacred and legitimate objects of Christian almsgiving. But all this, too, might be dealt with effectually, were there but the right spirit infused into them. "Now for the supply of such necessities," says the good Archbishop we have just quoted, "one good help is, the retrenching of our own superfluities. Turn the stream into the channel where it will refresh thy brethren, and enrich thyself, and let it not run into the dead sea. Thy vain excessive entertainments, thy gaudy variety of dresses, these thou dost not challenge, thinking it is of thine own; but no, thou art but steward of it, and this is not faithfully laying out: thou canst not answer for it; yea, it is robbery; thou robbest thy poor brethren that want necessaries, whilst thou lavishest thus on unnecessaries. Such a feast, such a suit of apparel, is direct robbery in the Lord's eye, and the poor may cry, 'That is mine that you cast away so vainly, by which both you and I might be profited.' *Withhold not good from them, therefore, to whom it is due.*"

There is a most important field of operation close at hand, still more shamefully abandoned by the Church, which is now being worked by others, and worked, we believe, with an energy and vigour from which a valuable and seasonable lesson may be learned. And what Christian heart can refuse to wish them "God speed," in so merciful a Gospel work, though, unhappily, they be not of our communion? For surely, if the Church neglects her duty, she can never with reason complain if the Sects step in and do her work, as is the case in this very parish of ours, as well as in another place, so near at hand, to which we refer. The last number of the *Five Points' Monthly* is now before us, and what melancholy testimony, alas! does it not bear to *our* dereliction of duty! Bearing so closely, as it does, upon the subject in hand, we cannot do better, in conclusion, than extract one single striking passage from the Editor's Address; and may God, of His infinite mercy, carry home the fearful truths it enunciates to every heart and conscience that is implicated therein!

When we see the Church clasped in friendly embrace with the world,—popular, reputable, and subservient: when we see Doctrine fat and Charity famishing: when we see Christian temples and dwellings growing lordly and luxurious, while the unvisited hovels of the poor, as well as the haunts of more deliberative license and guilt prepense, are filling up with those rank final abominations which God in Nature rejects as intolerable, and sweeps terribly from the earth with all who are responsible for them: when we see the Pulpit well paid and but too well satisfied, and the Religious Press universally sectarian, generally money-making, and often time-serving:—while the enemy is coming in like a flood, and new and captivating forms of infidelity, that reflect and arrogate to themselves the virtues developed by Christianity, are widely deceiving the children of those who died in faith,—and a growing disregard of moral ends and obligations prevails in government, in society, and wherever religion had been wont to assert its tutelary power,—and an established fashion of dishonesty in business gives law to the every-day morals of Christians themselves, and blossoms in flagrant and multiplied public frauds,—and to crown all, a public display is made in the very name of virtue, of such polluting and disorganizing crimes as were engendered in the decay of Greek and Roman religion, and preceded the final dissolution and disappearance of those grand systems of life:—are these the times for worn-out sermons and controversial theology, for anniversary glorification and the sleepy repetition of forms and phrases which have become almost incapable of casting a shadow of their unearthly meaning upon our souls? Is it not time rather, for a great returning, a solemn revision of our whole practical scheme, a remorseless burning up of wood, hay, and stubble, till the very foundation and Corner-stone be once more disclosed? Is it not time for a new and different Luther, and a still deeper Reformation?

OUR PUBLIC MEN.

Would to Heaven it were possible to get our public men to recognize, when they address themselves to a Christian community, some higher standard of thought, some purer principle of action, than any that belongs to the god of this world, in whom, though they may be content to have their portion, neither the honour of their country, nor the interests of society will permit that we ever place our confidence! The destiny of a great country like ours is not thus to be hazarded—the happiness of so enterprising and intelligent a people is not to be sacrificed at the altar of some god of man's idolatry. There is a higher and a holier shrine which a mighty nation must be incited to reverence. We are of those who would give all *due* exaltation to human reason; but for this cause, if none other, would we strive to keep it from grovelling continually among the things of time and sense, and draw it upward to the consideration of nobler, and purer, and more enduring objects. The right moral action of man does not depend on his own vaunted reason, but on his real relation to the Deity. A right feeling can only rightly flow from such a right relation; when this is once known and established, the other will spontaneously come forth, provided, only, it is thoroughly worked into our practical consciousness. The heathen philosophers made a science of all this, only putting some other authority in the place of the true God, whose will is the one rule of duty, and His nature the foundation of all morals. Plato went further than this, and virtually recognized much of the same principle of morals as our religion enunciates. He considered that those rules or laws of right to which it was man's moral duty to conform, all emanated from one primary type or form, which was at least in the nature of God. And so they did—and so they still must ever do, only in a more definite sense. The very instincts of the human heart suggest the necessity, when not debased by cankering vice, or perverted by vain philosophy, as natural and imperative duties of forming true notions of God's nature, of honouring Him, and of yielding to His will. Yet did God not trust to man's invention for this, but made obedience to His will a matter of positive enactment. Having revealed it, He decreed its enforcement as an absolute law, immutable as Himself—"the Spirit which alone is self-subsistent, from which all truth proceeds, without which is no truth." His is the perfect reason which can comprehend all things. But fallen man—His now imperfect creature—*his* reason, by itself, can never comprehend it. As Zophar, the Naamathite, reproved Job for justifying himself, so may too many in our own day be reproved, by the question, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" Yet do they talk as though they could,—or else that their own reason sufficeth for it all,—or else, which is perhaps more generally the case, that God is not in all their thoughts, and they think, and speak, and act as though He were not,

"Who guides below, and rules above."

We have been led into these somewhat desultory reflections by the perusal of a report of a "Webster Banquet,"—a sort of rationalizing ovation, at Boston—a place so full of the congenial elements of such sentimental displays—and over which, most appropriately, the the Hon. Edward Everett appears to have been the presiding genius. We say appropriately, because it was just that sort of "feast of reason" which men of his sceptical school of philosophy most delight in, and at which there can never be that usual appendage, "the flow of soul," for the very sufficient reason, that there is no soul at all to be moved. "The affections and the will," it has been said, "know nothing of a future"—*naturally,* of course, is meant: or, at any rate, if they do know anything, they care nothing—nothing, at least, except what is in accordance with their grovelling propensities. How can they, when estranged from Him who can alone enlighten them? The intellectual eye of reason any man may have; but, to see, it needs light—and to see into futurity, it needs the light of Heaven, which the God of Heaven alone can impart, but which He will not impart to those in whom there is "an evil heart of unbelief." And is there not this where there is a want of faith? And is there, can there be full, confiding faith—the Christian faith, in its integrity—where the corner-stone of the whole Christian system is, if not actually set at nought, yet cavilled at, and doubted about? Why, the very key is thus wanting which is to unlock the divine treasury of heavenly wisdom! "When this faith is wanting," observes an eminent Christian moralist, "no power on earth can compel the mind to imbibe knowledge. You may strive to bury the seed in the hard and frozen soil, but it will never take root. You may force the tongue to repeat words, but it will be always with a secret sneer; and when a sneer is on the lips, never can truth be in the heart."* And faith is the gift of God: it can never be created by human reasoning. It is a gift, however, which the humble, believing heart will never ask for in vain; while reason, which cannot create, can never procure it.

Into such hands, then, fell the laudation of Daniel Webster. A great man he certainly was,—a distinguished lawyer, a consummate politician, all must freely admit; but not the immaculate individual, not the religious person, not the adorable man, that Mr. Everett sets him forth as having been. All honour and gratitude to Webster for what he really was, say we; and long, long, we are sure, will his brilliant parts be proudly remembered and gratefully honoured. But don't let us mock his memory by representing him as he was not.

"Can flattery soothe the dull, cold ear of death?"

Alas, no! Whatever more we may wish him to have been than unhappily he was, it is too late now! He has gone as he was—not as he himself devoutly mourned that he had not been!

"Mere social complacency," said Mr. Everett, "may have a selfish basis; but Mr. Webster's heart was full of pure disinterested love." No doubt it was, as the honourable gentleman's school of ethics would interpret love. But this was not the love that Mr. Webster sought to possess and find consolation in, on his death-bed;—and what kind of love could it be, but one that deserves not the hallowed name, which his rationalizing encomiast could illustrate by the equivocal remark, that "religious conviction is an act of the understanding, but he bowed to the Infinite with the submissiveness of a child." Now, "the understanding," without the influence of that power external to ourselves controlling the will—without conscience as an evidencing, as well as a prohibitory power—can never produce anything deserving the name of "religious conviction." There must be conscience not only to restrain, and to reprove, and to chastise, and to condemn, but to illumine the mind and bear witness to the soul; which is something different, we may be assured, from any accommodating contrivance of "the understanding," to "speak unto us smooth things, and prophesy deceit." Christianity denies, in fact, the dogma, that "religious conviction is an act of the understanding,"—at any rate, as Mr. Everett, and such as he, apply it, as assigning to reason the right to judge of truth in all things and at all times. This would be to make ourselves as knowing as God, whose wisdom is infinite. Nay, they who most insist upon it, are just they who make themselves, by their *reason,* even more knowing than God, questioning, as they practically do, the fitness of the means which He makes use of to attain His ends, and virtually not giving God leave to save us in His own way!

But we cannot pursue the subject further at present. We can only add, that we do not mean to doubt the congeniality of such a demonstration as we have reflected upon, with the character and the feeling of too many of our Public Men—a character and feeling, to the cold, unbelieving practical rationalism of which our national difficulties and fearful presagings may be mainly, if not wholly, ascribed. But we denounce it, nevertheless, as insulting to the memory of Daniel Webster, who, whatever he was in the hey-day of public life, was "a sadder and a wiser man" before he came to die,—as he became conscious of the dread truth, of "what shadows we are, and what shadows we pursue,"—and who doubtless said to his soul, as may we all, when the last dread scene is at hand, in hope and confidence say to ours also—"Here the sight is apt to be occupied with earthly objects, and the hearing to be engrossed with earthly sounds; but *there* thou shalt come within the view of that resplendent and incorruptible crown, which is held forth to thine acceptance in the realms of light, and thine ear shall be regaled with heavenly melody! Here we dwell in a variable atmosphere,—the prospect is at one time darkened by the gloom of disgrace, and at another the eye is dazzled by the gleamings of glory! But thou art now ascending above this inconstant region; no storms will agitate, no clouds obscure the eye; the lightnings play, and the thunders roll beneath thee!"*

* Sewell.

PRACTICAL VALUE OF THE OFFERTORY.

We have advocated the habitual use of the Offertory in our churches, and still advocate it, on two substantial grounds,—first, because it is the divinely appointed way of obtaining the alms and oblations of the people; second, because we have ourselves had proof of its efficacy, as a means of providing for the wants of the Church. We have believed, and we still believe, that its general adoption, while it would be pursuing that course which is set down for us, would soon get our Wardens and Vestries out of all debt and difficulty, and enable them thenceforth to go on in the most satisfactory manner, as to the provision of such funds as the necessities of their respective parishes may require. And we have known and felt, and we still know and feel, that as it is the best, if not the only way in which we can make our offerings as an act of worship—can have "our prayers and our alms to come up as a memorial before God"—it is the way of performing that bounden duty which must be most acceptable to Him in obedience to whose holy will, and in honour of whose great Name, all our devotions are to be done.

We did not need, then, to be assured of the dutiful propriety, and the practical value of the Offertory for such a purpose. Satisfied that its adoption was "to do the Church's work in the Church's way," we wanted nothing more to confirm us in our opinion of its expediency, nay, its necessity. Still it is gratifying to have the accumulating testimony that might be adduced of its success, for the object in view, in its more general employment, as one of the many happy results which the great movement in our Mother Church has already effected. One very remarkable instance of this is related in our present columns. Great difficulty had been felt in obtaining the necessary funds for parochial purposes in all the three churches of an English town, when some members of one of the congregations suggested their having recourse to the Offertory. "Meetings were called, and it was unanimously resolved that a trial should be made. The persons who were present at the meetings readily undertook to be collectors, and it was thought best to have as many as ten or twelve collectors in the larger churches, that the collection might be made as speedily as possible; also, that the collection should be made in bags, not in plates, lest any one should be constrained by publicity to give more, or exposed to remark in giving less, and likewise for the sake of silence in the church. By this arrangement, the congregation is never detained more than two or three minutes; and after the prayer for the Church Militant, those who do not communicate depart." The result of a year's trial is given in the communication to which we refer, and it appears to have completely answered their expectations, having supplied the three churches with nearly six thousand dollars, thus enabling them to defray all their current expenses, and at the same time to pay off three-fourths of their debts—the remaining fourth of which, "it is hoped, will altogether disappear in the ensuing year."

Now, in recommending this example to our own parishes,—in saying to them, one and all, "Go, and do ye likewise,"—let them bear with us while we accompany our recommendation with a word or two of counsel. To be equally successful with them, as it has been in the case adduced, it must be adopted in its integrity. It must be *the Offertory,* in its reality, not that miserable substitute for it, *a collection.* It must be the offering of the alms and oblations of the people, asked for from God's Altar, as the Church directs,—the pastor reminding his flock, that they must be "ready to give, and glad to distribute, laying up for themselves a good foundation against the time to come, that they may attain eternal life;" and the deacons, churchwardens, or other fit persons, having, as the Church further directs, "reverently brought it to the priest, who shall *humbly* present and place it on the Holy Table," he must, in the name of the congregation, beseech Almighty God, that He would "most mercifully accept their alms and obla-

* Wilberforce.

tions, and receive these their prayers, which they offer unto His Divine Majesty." This is the proper, the prescribed course of procedure—that course which every officiating minister of our Church is bound to pursue, and the neglect of which is a palpable dereliction of duty. It must not, as is too generally the case, be left to the wardens or vestrymen to go through in a formal, often irreverent, and slovenly way, in the censurable absence of the priest, to don his black gown, as though it were a matter of cold and repulsive exaction from which he was glad to get away, instead of an act of devotion which it was his duty to incite them to and enforce, and then present on their behalf before the Throne of Grace. It must be conducted as an important solemnity in the Sanctuary of God. The congregation must have this idea of it impressed upon them, both by precept and example. They must be taught to feel its sacredness, and to appreciate its dutifulness. They must be accustomed to it as a part, and a most important part, of their worship at God's footstool. It is the Saviour Himself that teaches them, to "bring their gifts to the Altar;" and they must have the opportunity of doing it habitually, and "with reverence and godly fear." The duty is variously yet concurrently enjoined in Holy Writ. "Vow and pray unto the Lord your God," says the Holy Psalmist: "let all that be round about bring presents unto Him that ought to be feared." "Offer the gifts that Moses commanded," said Jesus to the leper whom he made clean; and ought we not all to "offer the gift" for our own cleansing from the leprosy of sin? The Temple, we read, "was adorned with goodly stones and gifts," which were not unacceptable to the Lord of the Temple. Again, when we are divinely enjoined to "give alms of such things as we have," the giving of them is taught as a religious act, and the place for its performance the same Holy Temple. In short, we are to honour God with our substance; and this is to be done as a solemnity accompanying our devotions, that they may go up together as our memorial before Him to whom alike they are offered. It is no religious act in any other way. It is a mere "tax-gathering" to *collect* as it is usually done. And men deceive themselves, if they think that a compliance with such an exaction is that *offering to God* which He has a right to require, and does indeed require, at their hands. The mere conventional usage, or the exercise of a worldly sympathy, is not of that character—it never can be; for the true, and religious motive is quite superseded. "Sith we know," says Hooker, "that religion requireth at our hands the taking away of so great a part of the time of our lives quite and clean from our own business, and the bestowing of the same in His, suppose we that nothing of our wealth and substance is immediately due to God, but all our own, to bestow and spend as ourselves think meet? Are not our riches as well His as the days of our life are His? Wherefore unless with part we acknowledge His supreme dominion by whose benevolence we have the whole, how give we honour to whom honour belongeth, or how hath God the things that are God's? I would know what nation in the world did ever honour God, and not think it a point of their duty to do Him honour with their very goods."

This scriptural view of the Offertory, we know, necessitates, by right, the celebration of the Holy Eucharist. Our alms and oblations are a significant, as they are a substantial part of the Thanksgiving of that Holy Ordinance. A commemorative sacrifice is performed, and upon that a Eucharistic feast is instituted, and by that Sacramental act a ratifying covenant is made; and the offering of our substance is one of the tokens of our part and lot therein. And so, wherever it is possible, by all means let it be. For if, as our Church teaches us, Christ is "our spiritual food and sustenance in that Holy Sacrament," surely we may not dispense with its weekly administration without some withholding of indispensable nourishment to the soul. O, that the clergy would everywhere think seriously of it, in this point of view, as the solemn reality they teach us, or ought to do, that it is! But be this as it may, the Offertory itself may be always practicable; and it is one of those means and opportunities,—nay, the only divinely constituted way,—when rightly made available, which God will assuredly bless to His own honour and glory and the good of His Church.

THOUGHTS ON CURRENT EVENTS.

The world seems just now to be in a very singular position. Everything seems to be at a dead lock. In our own Congress nothing can be done, because a majority of the House of Representatives cannot unite in the choice of a Speaker. In England, there is, perhaps, a similar difficulty in selecting a Premier. Lord Palmerston fills that office *ad interim*; but there seems reason for believing that he has not the confidence of the existing House of Commons, and is not sufficiently sure that he has that of the constituencies to venture on a dissolution of Parliament. The movements of the armies and fleets have been suspended by the inclemency of the weather. We seem to have gone back to the days of our boyhood, when we regularly found, at the close of each book of Cæsar's Commentaries, the statement that Cæsar went into the Province, and the army went into winter quarters. This forced armistice has furnished an opportunity to the diplomatists of trying to make peace. But here, too, there seems to be similar difficulties, and nobody seems really to know that which every one pretends to know, whether the Emperors of Russia and France are in earnest in the negotiation. It seems to be the general opinion, however, that Lord Palmerston does not desire peace; yet no better reason has been assigned for the opinion than that his lordship is an ill-tempered man, and hates Russia. We should hope better even of him than to consider this as good logic. De Witt is said to have been generally mistaken in his calculations as to what would be the political course of princes and nations, because he always gave their statesmen credit for sagacity and integrity equal to his own, and then expected them to pursue their true interests. He often found that they were governed by their passions.

According to De Witt's rule, there is little doubt that we would have a right to expect a peace; but, according to his experience, we might very probably be disappointed. So with respect to another matter, of which we have spoken. If our so-called American statesmen were pursuing the true interests of the country, with a very small modicum of intelligence, they would elect a Speaker. But the princes and statesmen of Europe, and the persons who call themselves statesmen at Washington, are all under the dominion of passion, and therefore there is no such thing as calculating upon their course. We were just going to quote the remark of the great Swede, that the world is governed with very little wisdom; but, so far as our own country is concerned, it is just now not governed at all, apparently because those who ought to govern it have not even the little wisdom which Oxenstiern thought necessary for the purpose.

The effect of all this is remarkable. There is no doubt that we are on the eve of important events, it may be, in both hemispheres. But the human agencies upon which, according to human ideas, the events depend, are for the present paralyzed. We do not recollect a period within our experience or our reading in which the fortunes of the world, so to speak, were so obviously in the hands of Providence. "The Lord is king, be the people never so impatient; He sitteth between the cherubim, be the earth never so unquiet." But there are seasons, of which the present is one, in which the powerlessness of man is more distinctly brought forward than even amidst the actual shock of revolutions.

It is at such seasons that the Christian is especially called upon to remember that quietness and confidence is his strength, and to put his trust in a Power which cannot fail to work out His own will, and that will always the best for the human race, although it may not most accord with our individual wishes. There is no reason to suppose that God is about to desert His Church, or those who have put their trust in Him.

We see, with thankfulness, an instance of this in an English paper which we have just received. It is the establishment of synodal action in the diocese of Adelaide, in Australia. The form of the document establishing the Synod is peculiar. It commences with a preamble setting forth the circumstances which render such an arrangement desirable or necessary. In consideration of these circumstances, the preamble states, that the following fundamental provisions and regulations have been agreed upon and adopted "by the Bishop, the clergy, and the laity, who have attested their assent by their signatures." The provisions and regulations are, in the last paragraph of the preamble, "declared to be and accepted as and for a consensial compact between the several parties." The document concludes with what is called a "compact," by which the undersigned accept, and solemnly promise to observe, and, as far as in them lies, to enforce as a contract knowingly and wittingly entered into by and between the several parties from time to time having notice thereof, and who, by acting thereunder, or accepting, or availing themselves of any of the obligations or advantages thereof, expressly or by implication, consent thereto.

This idea of a contract is carried out in the regulations themselves. The signatures of the clergy, of the synodsmen, or lay delegates, and of the members of congregations seeking admission into the Synod, are required to documents, which will pledge them morally, if not legally, to the observance of the agreement. It is perfectly true, that in every case in which the Church is not established by law, the obligation of its laws must be regarded, by the civil courts, as resting upon a contract, express or implied. But the principle has never been so fully and openly avowed by the Church herself, as in the diocese of Adelaide. This, we suppose, betokens some distrust of the civil authority of the country.

The principles upon which these regulations are passed are not very different from those of the American Church. In some respects, we think them better than our own. The Bishop is an order in the Synod. Deacons have no vote. If we are not mistaken, the synods-men must be communicants. We regard all three of these things as improvements on the American system.

The document includes a declaration that the diocese is a part of the United Church of England and Ireland, and doth maintain the doctrine and Sacraments of Christ, as the Lord hath commanded, and as the said United Church of England and Ireland doth receive the same; together with the Book of Common Prayer, and of ordering of bishops, priests, and deacons. This formal declaration of union was not necessary or possible with us, but is very desirable, as we think, in a British colony.

Setting out with these sound principles, the document proceeds to provide for the details in a manner which, so far as we can judge, is very judicious. It is said to meet with very general approbation among Australian Churchmen. A leading article in the *Guardian* intimates that there was an opposition, but that it proceeded from "men who desired to give Dissenters a voice in the administration of Church trusts, and would exclude the Ordination Service from the documents to which the declaration was to pledge them."

There can be little doubt that the success of this movement is an important advance of the principles of Synodal action, and of the lay element. It is in the Colonies that the battle of these principles must be fought, and the victory won.

H. D. E.

Baltimore, January 26, 1856.

NOTES AND COMMENTS.

THE "CHURCHMAN" A FINGER POST.—One of our sectarian papers, the *Observer*, quotes, with evident chuckling, the querulous remarks of that amusing impersonation of the *genus irritabile* of Romanism, the *Freeman's Journal*, that we are "content forever to be a finger-post, standing half-way, and pointing others to the road." Why, this is the very *post* we are most proud of occupying! "Standing half-way" between Sectarianism, on the one hand, and Romanism, on the other, and "pointing others to the road." Now, in the first place, our position is thus acknowledged to be right. It is the *via media*,—the position occupied in Christendom by the Reformed Catholic Church,—the Church, that is, of the Holy Apostles and Apostolic Fathers, as it existed in pure and primitive times, when as yet there was happily "no schism in the Body," reformed of all those errors and abuses with which Rome had corrupted her. Our case has been so forcibly put by the learned and pious Dr. Hook, that we cannot do better than explain it in his own words:—

> There are three parties at present dividing the country—the Church, the Romanist, the ultra-Protestant—of these, the Church occupies the middle, Romanism and ultra-Protestantism the extreme positions. Were the Church withdrawn or forced from this central position, the two extremes would soon collide in civil and religious contention and rancour. The Church is the peace-preserving power in the home empire; her advantages and resources in this respect are singularly her own. As far as the Roman is a Church, she agrees with Rome. . . . . As far as the renunciation of errors dangerous to salvation constitutes Protestantism, she is thoroughly Protestant; learned and sober Nonconformists, therefore, have always considered her as the bulwark of the reformed religion. She possesses what Rome does not, to conciliate the Nonconformist; she possesses what ultra-Protestantism does not, to attract the esteem of the Roman Catholic. She has wherewith to conciliate to herself these two extremes, totally irreconcileable with each other. Were all religious parties in the realm to meet at this moment to draw up a national form of Christianity consistent with both Scripture and Catholic antiquity, the vast majority, we doubt not, would conscientiously prefer the liturgy and articles of the Church to any form or articles propounded by any one sect out of the Church. Without the Church, again, ultra-Protestantism would prove but a rope of sand to oppose the subtle machinations and united movement of the papal hierarchy.

Nothing could be more clearly and emphatically true than this. We stand between the ultra-Protestantism of the Presbyterian *Observer*, on the one hand, and the Romanism of the *Freeman's Journal*, on the other. Such, we say, is our position; and there, in this position, "standing half-way," we "point others to the right road." Our finger is pointed, not to Romanism, as one of the wrong roads, or to ultra-Protestantism, as the other wrong road, but to the THE CHURCH, as the right, the only right way,—that which is indeed and in truth, "The Church of the Living God, the Pillar and Ground of the Truth." This is the road to which our "finger-post" points; and not only content, but proud are we of the "post," which both our contemporaries may depend upon it is by no means so humble or so contemptible as they would have it supposed. "Thus saith the Lord, Stand ye in the ways, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." And it is there we "point,"—that is the road—the "old paths," from which Rome has gone astray, and in which Presbyterianism has never walked at all. This, this, we repeat, is our position; and we are not only "content for ever to be this finger-post," but we rejoice and are exceeding glad to be permitted to be so.

THE COLPORTEURS.—We have nothing to say against this most useful class of men: but why should they not be employed by Churchmen *in the cause of the Church*, rather than in that *of schism?* Some of the sectarian journals are taking advantage, we see, of a statement recently made by a correspondent in North Carolina of the *Protestant Churchman*, that they are "often very roughly treated by wicked men, and abused by Romanists, *and scowled at by High Churchmen.*" Now, one does not need to be a "High Churchman" to find it necessary to discourage the circulation, among members of the Church, of such publications as are referred to; for "the books," adds our contemporary's correspondent, "are generally those excellent volumes which are published by the American Tract Society; and of six hundred colporteurs sent out by that institution, it is found that a very small proportion are members of the Episcopal Church." This last remark we are glad to observe; for it is always sad to see members of our Church become the distributors of publications which are often in direct opposition to the Catholic Faith of our Church in some one or other of its phases. But while Churchmen, whether High or Low—though, for our part, we would fain know no difference, if they are only in truth and sincerity—while any members of our own Catholic communion, we say, may see occasion even to "scowl" at the dissemination of error, let them not content themselves with *scowling*, but let them arouse themselves and counteract the threatened mischief by effecting a dissemination of the truth.

INCREASE OF SECTARIANISM.—Several of the religious sects, we perceive, are boasting of the increase in their respective bodies, but especially the Ana-Baptists. We read, for instance, in one of their organs, that "according to a work recently issued, treating of the history, principles, and progress of the Baptists, it appears that in 1792 there was but one Baptist communicant in the United States to every fifty-six inhabitants, while in 1854, there was one to every thirty inhabitants, and the sect has more than one quarter of the whole church accommodation in this country." This is certainly a sad reflection on that pure branch of the Catholic Church, planted in this land, to which we have the happiness to belong. But what can one expect, when so many of her clergy deny some of her fundamental principles? Take, for example, this very question of Baptism. How can they who join the Ana-Baptists and other schismatical sects in denying the doctrine of Baptismal Regeneration, ever recommend to public respect and acceptability their Church, which teaches that doctrine? Why, to be honest and consistent, they ought to be Ana-Baptists themselves! One of the most eminent men of their school among the Anglican clergy, it will be remembered, has become one, being unable any longer to defend his position as a Churchman,—frankly confessing, that the Church does teach that doctrine, and acknowledging the impossibility of his any longer remaining within her pale. And so ought our own ultra-Protestant clergy to do. How can they forward the progress of a Church whose doctrines they thus impugn? This is no doubt one great reason why the sects are shooting ahead of us. There are other reasons also, in which the "High and Dry" have quite as much to answer for as the "Low and Slow," only in another direction. So that our only hope, under God, is in the Church—in the real integrity, and practical working-out of her principles; and this is the hope in which we of the *Churchman* put our trust, and would exert our influence.

"The Nine Bishops and the Surplices."

A correspondent of the *Western Episcopalian*, indulging in the favourite ultra-Protestant predilection for making great things out of little, indulges in a fierce onslaught upon altars, surplices, painted windows, and carved and gilded canopies, and rejoices over the very grave rebuke recently offered to the "popery" of Trinity Chapel, in this city, by eight of the right reverend prelates of the American Church, who "came into the chancel and took their seats, (tell it not in Gath!) *without a single surplice.* There they sat, just in their usual dress, under those glittering canopies! "What," he exclaims, "must the men and women of ecclesiological churchmanship have thought of this?"

Thought, perhaps, that, in an æsthetic point of view merely, good taste would have suggested the avoidance of so great an incongruity as the affected display of 19th century broadcloth in the chancel of a 13th century church; and, in a higher sense, that the ministers of God, set apart for a high and holy office, would not have been ashamed to appear in the proper vestments of that office when engaged in the solemn duties of religious worship. It is no excuse to say that these eight Bishops were not actually engaged in the Services. It gives the writer, too, remarkable satisfaction that, as he relates it,—

> To cover all, after the sermon had proceeded a little way, two of the Bishops, finding they could hear nothing of it, in their places of honour in the deep recesses of the chancel, forsook them, and coolly walked to a vacant seat in the middle aisle, where the free sitters are accommodated, and there set themselves to hearing—much to their greater convenience and edification, no doubt—but equally to the astonishment of those to whom it is of little account whether a sermon is heard or not, so that "the pomps and vanities" of our new and increasing Church parades are strictly conformed to.

Further on, he characterizes the very proper attention to the proprieties and decencies of Christian worship, exhibited by the efficient Sacristan of Trinity Chapel, in conveniently arranging the "kneeling benches" around the altar, as "that pretty contrivance about the kneeling, which the Bishops did not seem to understand." No, but to the supreme satisfaction of our Protestant friend, (who, it seems, was intently watching the whole proceeding, for lack of any higher occupation in the House of God, it is to be presumed,)—"the venerable fathers, not finding the stools in convenient places, pushed them out of their way—and, turning round, without exception, to their chairs, where they could kneel, without weariness, and *without observation*, and without *parade and fuss*, so worshipped the God of their fathers; but, alas! their backs were towards the altar."

And yet, beyond a doubt, the majority of the Bishops persistently—though, it may be, unconsciously—teach the doctrine of the Real Spiritual Presence of our Blessed Lord and Saviour in the Holy Sacrament of the Altar. How, then, is it ever to be reconciled to such teaching to treat with even seeming disrespect the seat of His more immediate presence upon earth?

What shall be said of such a Christianity as that exhibited in the article on which we have based our remarks? What reality can there be in such a faith as this, that never seems to go below the surface, but is always cavilling at forms, and ceremonies, and symbols; unable to grasp the great and glorious verities of the Catholic Religion, and troubled much about the mere shells? It reminds one of Butler's description of that sect—

> "——whose chief religion lies
> In odd, perverse antipathies."

A HINT FOR THE CLERGY.—One of the Sectarian papers gives, with evident gusto, the following choice morsel, under this head, from the *Western Episcopalian*:—

> What I now propose is, that the clergy second the editor's efforts in a way which they never yet have done, viz.: *Preach to the world weekly through the press. Fill* the paper with original matter. Make it a *living thing.* Articles on *all subjects*, appropriate articles, *short* articles, filled with that unction and power which the intellect and talent of the clergy of the *whole* diocese can command, will do for the paper more than an occasional gift of money with ever so much sympathy.

CHRISTMAS DECORATIONS OF CHURCHES.

To the Editor of the Churchman:

DEAR SIR:—As the Catholic Church has a *time* for everything, it occurs to me that there must be some *proper season* for taking down the evergreens with which we decorate our churches for the season of Christmas. What is that season? What is the custom in England? I have understood that the Festival of the Purification is the season there. Is it so? Are not the churches there adorned also for Easter, as well as for Christmas? Will you favour us with your views on this subject? They will, I doubt not, be interesting to many.

E.

[The season of Christmas closes at the Epiphany; and with this its close, the decorations in our churches should be removed. This, we believe, was the custom of old in the Catholic Church. Some of the Christmas observances of the Church terminated with the Octave; and the flowers with which the decorations were interspersed were sometimes taken away then; but evergreens were generally left until after "Twelfth Day." Such is the practice in England, in the churches where such things are most carefully attended to. At Easter, Ascension, and Whitsuntide, it is also usual, as it is most becoming, to decorate the churches. Spring flowers at Easter, when we remember the *Resurrection*, must recommend themselves to every pious mind as most appropriate emblems.—EDITOR.]

THE READING OF THE CHURCH SERVICES.

To the Editor of the Churchman:

SIR:—Are there not great defects generally among the clergy in the manner of reading metrical psalms and hymns, and greater in reading some parts of the Service? In the Litany, for example, is it not almost universal that the petitions are read—"*By* the mystery of Thy holy Incarnation;" "*By* Thine agony and bloody sweat?" instead of—By the *mystery*; By Thine *agony*, &c. "*From* all wickedness, *from* all blindness of heart,"—instead of placing the accent fully upon blindness, wickedness, &c. In fact, the *full* accent upon prepositions, conjunctions, &c., with a very *slight* one upon the substantive, subject, or the verb, is a great fault of our clergy, who, I fear, are not as good readers as those of the Sects.

A LAYMAN.

Jan. 28, 1856.

[The first mistake is in reading the Metrical Psalms and Hymns at all. Why read them to us, when we are going to sing them, and have our books in our hands? The next mistake is in *reading*, or, as it often is, *preaching* the prayers, which ought to be *prayed*. The proper way of doing this is in a reverent tone of supplication—that is, *monotone*, which would get rid of all the defects our correspondent complains of. With respect to the Litany, in particular, where it is not *sung*, which is the most solemn and devotional way of all, *monotone* is indispensable to its reverential use, both by priest and people.—EDITOR.]

For the Churchman.

EDWARD EVERETT ON DANIEL WEBSTER.

On the 18th inst., the usual annual banquet to the memory of Daniel Webster was held in Boston. Mr. Edward Everett, who occupied the chair, after complimenting certain of his known eulogizers there present, undertook to exhibit Webster's "character as a man" in what we cannot but regard as an overwrought composition, and, in its purposed confinement to the "qualities of Webster as a man," a mass of perversion, made to leave a false resemblance by means of a little gossip, in which the speaker took good care to involve himself, thus showing he was more busied in giving his own vague, though personal impressions, than in presenting the true individual characteristics of the man. A mere enthusiast is entitled to little regard; he will always overrate the man, embodying his ideal in vague, and therefore unindividualized, terms. Mr. Everett's verbal and dialectic skill scarcely rescues him from this imputation, when we come to look at what he has done. He has given us a smooth, harmonious, social character, equal to his highest ideal in that relation, instead of one whose sociality, though irradiated by occasional gleams of his great intellect, was seldom higher in character than mere love of fellowship. We recognize about it Mr. Everett, but not the individuality of Daniel Webster as he really was. We conceive it to be a great wrong to a character standing out in bold relief against the past, and for the admiration of ages and nations, to proffer such an ordinary and uncharacteristic portrayal, in abeyance to some present feeling, and hollow social sentimentality. We knew Daniel Webster well, and yield to none in our admiration for those endowments in which consisted his greatness and strength; our intimacy permitting as high a regard for him as truth will allow, appreciating and loving him for what God permitted him to be in carrying out the destinies of this country, and lamenting as deeply as one can lament over any defection,—we cannot submit, therefore, to the opinion so pertinaciously insisted on, that any depreciation in the moral and religious estimate of Daniel Webster which he (Mr. Everett) chooses to assign, is indicative of a carping and prejudiced disposition, comparable to "a maggot of the brain," in an astronomer's tube, which straightway becomes a monster devouring the sun, or to some almost inappreciable error in the defection of an astronomer's lens, as applied to the sun. This comes fitly from one who claims that "religious conviction is an act of the understanding," Mr. Webster "bowing to the Infinite with the submissiveness of a child," thus putting intellect in the place of the heart, and admiration of Infinity for a central and abiding faith, and excluding all necessity of conscious reliance on a spiritual guidance. What has Mr. Everett, or any one else, to do with Webster, except as a public man? And what therein was his character as a man? In business transactions, he looked to the issue rather than to the character of the means by which it was to be attained, his convictions being those bearing on the policy of the measure. In an intellectual point of view, his credit was so great that he could afford to draw largely on its resources; for he well knew that, though the merchant or the banker might reject his note or dispute his draft, to the party he was an ever available fund of political or diplomatic capital. For the general force of his character, he was sustained by the party he was with, administering to their general wants rather than to any special characteristic of any individual or clique which the party might contain. His strength was brought out in grappling with the general scope and bearing of a subject, while his taste was developed in elaborating the particulars. He was sufficiently acquainted with human nature, while, by his acute mental organization, he knew what was really necessary among men to preserve caste or position.

Mr. Everett, with all his social reminiscences, has given us nothing which history may place on her fadeless page; he but presents words designed to hide the true standard of judgment, and to aid in his own self-exaltation.

S.

TRINITY CHAPEL.

To the Editor of the Churchman:

SIR:—I believe it is now admitted on all hands that this edifice, so far as the hearing at any rate of the congregation is concerned, is a failure. It is ascertained and conceded that those seated at about the middle, and from there to the entrance of the nave, cannot hear the preacher from the pulpit; and that it requires a constant and almost painful effort to hear all from the chancel. Instead of censure, however, can we not induce them to relieve the distress of at least half the chapel congregation by some prompt improvement. A small pulpit put in one of the recesses, say the third or fourth from the present pulpit, I think would satisfy all, as the Services themselves can be understood from the use of the Prayer Book. A pulpit could be so placed without obstructing any one, and easily removed if necessary. At any rate, some relief is due to those who now cannot hear, and who are true and faithful of Trinity.

Yours, &c., A PARISHIONER.

Clerical Changes.

The Rev. L. D. BRAINERD requests that his letters and papers be directed to Beaver Dam, Dodge county, Wisconsin.

The Rev. WM. N. HAWKS has removed from Marisana, Florida, to Columbus, Georgia.

Died.

At Bassa Cove, Buchanan City, West Africa, on the 10th of November last, of a severe attack of bilious fever, MARY LOUISE, wife of the Rev. Jacob Rambo, of the Protestant Episcopal Mission of that place, in her 28th year.

Mrs. Rambo has been connected with the Mission about two years, and had most faithfully devoted herself to her duties, greatly endearing herself to the little band of Missionaries with whom she was associated. She has died, lamented by all, and has left a large circle of friends in this country who were warmly attached to her for her gentle, lovely disposition, and amiable Christian character.

Truly for her "to live was Christ, and to die is gain." Having forsaken all for Christ, she laboured in faith and hope for a short time for the good of Africa's children, and having fallen calmly asleep in Jesus, she now rests from her labours.

Advertisements.

HECKERS' FARINA.

THE FOLLOWING DOCUMENT EXHIBITS THE superiority of HECKERS' FARINA, as a table luxury for healthy persons, and as a gruel and other preparations for the sick and convalescent.

Extract from the Report of the Judges appointed to examine the articles included in Class 53, at the Eighth Annual Exhibition of the Maryland Institute, for the Promotion of Mechanic Arts.

"The article called Farina, is made of wheat, and has been introduced of late years into use as a highly nutritious substance, both for the convalescent from disease, and for those in good health. The Committee, from a careful examination, microscopically, of the specimen furnished them, are satisfied that it has been prepared from wheat alone. The appearance of the starch granules of every farinaceous substance is peculiar and distinct, and there can be no mistaking one for the other, when the microscope is employed in the examination. The Committee would award a first premium to this article for the following reasons:

"It is a pure preparation from wheat, without the admixture of any other grain; and it is a most admirable article of diet for invalids, inasmuch as it combines all the various kinds of materials which the system requires to keep itself in proper action—in this particular, having the greatest possible advantage over Tapioca, most of the varieties of Sago, and Arrow-Root, since the latter are only supplied with Starch, one of the constituents of wheat bread, which seem to have been designed to be the type of a nutritious substance suited to all our wants. Physiologists, however, have considered that to confine 'a prisoner to a starch diet alone, would be to put him to death by a lingering, torturing starvation;' and hence the necessity of other constituents in a substance intended for food. The other constituents furnished by the Farina, are gluten and albumen, and are such as will be required by the human system. The testimony of the Medical Profession who have used the article, is decidedly in favour of the strong recuperative properties of Farina; and the experience of the Committee, as well as that of many members of the Institute, during the Exhibition, attest the pleasant and palatable character of the various preparations which can be made with it.

"The Committee have experimented with the Self-Raising Buckwheat Meal, by Hecker & Brother, as also with the Self-Raising Flour, and pronounce them to be exactly what they pretend to be—excellent articles for the kitchen. For these, as well as the Macaroni, they think this firm deserves the thanks of our cooks, and a premium from the hands of the Board."

Signed by LEWIS H. STEINER, M. D.
Baltimore, November, 1855. GIDEON B. SMITH, M. D.

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New York, January, 1856. HECKER & BROTHER.
ja31-tf-5p

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Literature.

Lectures on the Morning Prayer. By Robert A. Hallam, D. D., Rector of St. James's Church, New London, Connecticut. Philadelphia: Hooker.

This is a work of very seasonable interest. Among the many wants of our Church, is the necessity that is so strikingly manifested, on every hand, of some better means than any that at present exist—or, rather, perhaps, we ought to say, than any that are made available—of informing the laity of the nature and design of her Services, and of the duties they themselves are called upon to perform therein. In too many instances, it may be feared, even the clergy also are in need, more or less, of such information; or, at any rate, they act as though they were. But certainly the great body of the laity do, as is evident from their misapprehension and misappreciation of so much in which they yet profess to participate. And when we consider how many there are continually joining the ranks of the Church in mature life, who, having not been brought up within her pale, cannot be expected to understand her Services in all their details, it must be apparent that there is very urgent need of instruction on the subject. The volume before us, therefore, we repeat, is one of very seasonable interest.

Dr. Hallam has evidently many qualifications for successfully conveying such instruction; and he has here presented a large amount of valuable information, and furnished many most excellent comments, upon that portion of our Church Services which he has taken in hand—that of Morning Prayer. But he has restricted himself too much, we cannot but think, to the *theory* of his subject, and dwelt too little on its *practice*. Not that we would disparage the importance, or in any wise dispute the necessity, of expounding in all their fulness the principles of this or any other portion of the Book of Common Prayer. A knowledge and appreciation of them is indispensable to a right and due understanding of the use of our Liturgy, and a correct and faithful performance of and participation therein. But then, in such a work as this under review, it is essential, if it is to succeed in fully effecting the practical purpose, that it should apply the principles to our own case as a Church—to the prevailing practice there—to the testing of the usage that is generally in vogue in her Sanctuaries—and to the correction of the gross errors which abound in all directions. And this, unhappily, he has not, or but very partially, done. The Service as it is *set down* on paper the reverend doctor has, as far as he goes, very learnedly and eloquently expounded; but this Service as it is to be *performed*, in all its ritual propriety and significancy, he has scarcely dealt with at all. We know that there must be a reluctance to do this where a clergyman's own position is not in accordance with the requirements he would have to point out and insist upon. For instance, in the very first sentence of this volume are these words:—"If we open the Prayer Book at the Order for *Daily* Morning Prayer, we find," &c. Now, we are not aware that the reverend author has *not* himself, in the church of which he is rector, *Daily* Morning Prayer—we trust he has. But suppose he has not, then it can easily be conceived how unwilling he would not unnaturally be to bring prominently forward, and enjoin, as yet he ought to do, the obligation of such a duty, as one without which the design of such Morning Prayer cannot possibly be carried out. Take, for example, the use of the Psalms of David. "Our Church," he observes, "for convenience in using the Psalms in her public assemblies, has divided them into sixty portions, of which two—one for the morning and one for the evening—are adapted to *every day of the month*, except the last, when the month has thirty-one days, for which the order is, that on that day 'the same Psalms shall be read which were read the day before.'" But how can this important object be ever accomplished—how can the Psalms be used as "adapted to *every day of the month*"—where there is no Daily Service? Again, as respects the Daily Lessons: the "prescribed course or system" of reading Holy Scripture in our Services requires, for its being carried out, that they be read *every* morning and evening. But how can this, either, be done where there is no Daily Service?

We shall come to some more of such *practical* defects or inconsistencies by and by—defects and inconsistencies, however, which we by no means charge upon Dr. Hallam, whose own practice, as rector of St. James's, New London, may, for aught we know to the contrary, be strictly in accordance with the requirements of the Prayer Book, the theory of whose Morning Service he has here so ably expounded. We only mean to say, that where the performance of that Service is *practically* so defective in all directions—where defectiveness, in fact, is the rule, and perfectiveness only the exception—there is naturally a discouragement to bring out, even theoretically, on the part of any of the clergy, and to insist upon the duty of their enforcement, those points of strict and significant and dutiful observance, the full, the indispensable necessity of which even ordinary attention to the Prayer Book so clearly involves. But let us now show, as briefly as possible, how the subject is arranged for consideration in the work before us.

The first thing which is, with great propriety, brought forward, is *The Spirit of the Common Prayer;* which the Prefatory Sentences of both the Morning and Evening Services of our Church so forcibly shadow forth. "They are all," Dr. Hallam remarks, "at least with the exception of the first two, pervaded by one sentiment—they all tend to one result, contribute to one design. They have evidently been selected with care and for a specific purpose, and that purpose not only to recommend and promote worship, but a certain kind of worship." Would that the mind, the spirit, the demeanour of our congregations was always such as to enable this sacred purpose to be understood and appreciated! But, to proceed. The next point enlarged upon is *The Parts of Worship*, which are brought out, he shows, so forcibly in the Exhortation; and which he then goes on to discourse of and describe, separately, distinctly, and in their several details, viz., *Acknowledgment of Sin; Ministerial Agency in the Remission of Sins; Prayer; Thanksgiving; Praise; and the hearing of God's Holy Word.* These are severally treated in the order of the Service itself; and they are very ably explained and commented upon, in their respective departments. Their details are, many of them, separately considered. As, for instance, the "Gloria in Excelsis," under the head of *The Church's View of Christ;* the "Te Deum" under that of *Christian Praise;* the "Benedicite" under that of *God in Nature;* the "Jubilate" under that of *The Gospel Hailed from Afar;* the "Benedictus" under that of *The Gospel Welcomed.* Then the Creeds he considers as *The Faith once Delivered to the Saints;* the Versicles after the Creeds, as *The Christian Salvation;* the Collect for the Day, as *The Christian Zodiac*, and so on. Every part of the Service is carefully gone into, and explained, and improved, in so far as its theory—in its design and object—may be said to be concerned. All this, we repeat, is, in the main, sound and good; and were it only carried out in practice, in the performance of the Service, as it is evident it should be, there can be no doubt that we should have a happier state of things in our Church than there now prevails. But it falls short in any due consideration of the practical ritualism of the subject, which is just that which is at present so much needed among us. The external *order* to be observed—the right *use* to be attended to—in the celebration of Divine Service—this is what it fails in fully setting forth and earnestly enforcing; and this, we say, is just what is most urgently required.

The *theory* of the musical parts of the Service is very properly not overlooked; and yet it is not *practically* applied. We are disposed to make every allowance for this. It is so lamentably neglected in our Church generally, that one can scarcely wonder at the defective treatment of the subject here. Praise, for instance, is with great propriety descanted upon, as "the most dignified department of human worship, and worthily is it wrought out in the texture of our Common Prayer; for never by the tongues of living men did it speak more nobly than in those strains of the *Te Deum*, which need but hearts *attuned* to their heavenly music to make of the place of God's feet on earth 'a little heaven below:'—'We praise thee, O God; we acknowledge thee be to the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud: the heavens and all the powers therein. To thee cherubim and seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of the majesty of thy glory.'" Yet is there no injunction as to the necessity of its being *sung* as such—no protest against its being coldly, formally, and prosily *read*, as the common custom is! How can it, practically, be "the most dignified department of human worship," where not only is its effect destroyed, but its very design is contradicted? "We *praise* Thee, O God!" And yet, in fact, we do no such thing: we only say that we do—for the prosaic *reading* of the sublime hymn is certainly not *praise!* Thanksgiving and praise are, in Holy Writ, coupled together, and treated alike. Their utterance is always *in song*. "I will praise the name of God *with a song*, and magnify Him *with thanksgiving*." "O come, let us *sing* unto the Lord, let us heartily rejoice in the strength of our salvation. Let us come before His presence with *thanksgiving*, and show ourselves glad in him with Psalms." "O *sing* unto the Lord with *thanksgiving; sing praises* upon the harp unto our God." Such are some of David's practical definitions of thanksgiving; and they abound not only in the Psalms, but all throughout Holy Scripture. Well may Dr. Hallam say, that, "to this delightful part of worship—the highest, not in itself, but the highest that men can attain to proficiency in, in 'a worldly sanctuary'—should a large space be given in the worship of God's house; and well and amply has our Church provided for it in her formularies of daily prayer." And yet how general, how almost universal is it, in the celebration of either Morning or Evening Prayer, that not one tithe of this ample provision is made use of in our churches! There is, at Morning Prayer, the *Venite Exultemus*, the *Te Deum* or the *Benedicite*, the *Jubilate* or the *Benedictus*; and, at Evening Prayer, the *Cantate Domino* or the *Bonum Est Confiteri*, the *Deus Misereatur* or the *Benedic, Anima mea*; and there are, at each Service, on the average, say three Psalms,—so that there may be said to be at least *six* Hymns and Psalms provided for Morning Prayer, which ought to be sung, and about the same number for Evening Prayer; and yet, take one of our churches with another, there is not, we dare say, more than *one* of the six ever used in Public Worship! Where, then, is the "large space *given* in the Worship of God's House," to this "the highest that men can attain to proficiency in?" Certainly it is very much to be regretted that Dr. Hallam did not go into this subject thoroughly and honestly. It is one of the practical defects in our Services that must be got rid of; and one cannot but lament that so good an opportunity was thrown away of furthering such an urgently needed reform.

Not only, however, does our author neglect this, but he actually, in one place, seems to imply that this "large space" for it that is provided in our Services ought not to be made available. The Hymns and Psalms that we have shown are set down for us, must of course be chanted. As Hymns and Psalms—as praise and thanksgiving—they can never, with any propriety, be *read*. Yet hear what he says of chanting:—"There are those, indeed, who think it the only proper music for the house of God, and would maintain it to the exclusion of everything else. From these we dissent. To us their views seem to savour of a rather extravagant and servile regard for antiquity, and perhaps to contain a slight tincture of unconscious affectation." How, then, we ask, can the "large space" which is provided by the Church for this "highest," this "delightful part of worship," ever be appropriated?

The answer to this question would probably be, "by the metrical Psalms and Hymns." But, to say nothing else, if the six Psalms and Hymns of Holy Scripture, provided legitimately in the Prayer Book, are used as they ought to be, what room is there for any intrusion of metrical Psalms and Hymns, too many of which are sad corruptions of the words, and perversions of the thoughts, they pretend to paraphrase?

Dr. Hallam appears to be under a great misapprehension on this part of the case. He is wrong, in the first place, in his facts. "Metre singing," he says, "came in at the Reformation." If he means by "came in," that it was introduced into the Services of the Church of England at the Reformation, he is quite in error. Where is there any the slightest provision made for it, either in King Edward's First or Second Books, or in that of Queen Elizabeth, or in any of the Revisions that followed, whether in the reign of James or of Charles? The truth is, it was never introduced, it was never authorized at all. The Puritans, from a bitter and often senseless prejudice against everything of Rome, objected to chanting, and sought to substitute for it the singing of metrical compositions; and gradually and surreptitiously, by their influence, it crept into the Services of the Church. *But there is no authority for it in the Church of England to this day.*

Metrical hymns—Latin hymns—there undoubtedly were in the Church before, though they were principally used for special purposes, as the *Veni Creator Spiritus* at Ordinations; the *Dies Iræ* at the Burial of Dead; the *Cælestis Urbs Jerusalem* at the Dedications of Churches; the *Pange Lingua* for Passion Week; the *Vexilla Regis* for Lent; the *Deus Tuorum Militum* for the Festivals of Martyrs, and so on. But never, never were they allowed to take the place of the musical portions *proper* of the regular Services. Our author is in error in his remark, that the *Dies Iræ* "is known to us in a very fine translation of Sir Walter Scott's, 'The Day of Wrath, that dreadful day.'" Sir Walter Scott's piece contains only *three* verses, and is more a parody than a translation; whereas the *Dies Iræ* itself consists of *eighteen* verses. This beautiful and most solemn hymn (which is of great antiquity) *has* been ably translated in full by an English clergyman (the Rev. Dr. Irons); and we are indebted to another divine of our Mother Church (the Rev. Thomas Helmore) for having reproduced the fine old music of the Church, to which, it is believed, it was originally set. There is an ecclesiological propriety in all that relates to the subject of the musical Services of the Church, which can never be disregarded without detriment to its devotional solemnity, and indeed its general efficiency. This principle pervaded all the musical portions of the Services of the ancient Church; and the music of antiquity has therefore been dug up, and is now being reappropriated, in the Anglican Church, with the happiest effect, devotional and otherwise. But this could never have been the case had our Anglican Church Reformers and Revivalists of this 19th century given way to the prejudiced and puerile idea of our author, that such views might "seem to savour of a rather extravagant and servile regard for antiquity, and perhaps to contain a slight tincture of unconscious affectation." No; we must get rid of all such nonsensical and cowardly notions as these, or, we may depend upon it, we shall never carry out the great Church movement to any practical good. Would Dr. Hallam, for instance, refuse to take advantage of the most orthodox Patristic Theology which this same movement has dug deeply into, and is appropriating with such immense benefit, lest he should fall into "a rather extravagant and servile regard for antiquity?" We think not. Then why so as respects Church Music? Why, what can savour more of "antiquity" than the Psalms of David themselves? And is our deep regard and veneration for them "extravagant and servile?" Away with such unreasonable, pusillanimous, and unprofitable prejudices!

We had marked some other passages of the book on which to animadvert; but our space is exhausted. We may, perhaps, return to it.

Life of George Washington. By Washington Irving. In Three Volumes. Vols. I. & II. New York: Putnam & Co. [Second Notice.]

Irving, instead of leading incidents, has suffered incidents to lead him; and, in place of rendering these merely illustrative of an individuality existing quite apart from accessories, has sought Washington's greatness in the greatness of the events attaching to his career. We come now to a true delineation of the character of the Father of his Country. The task of presenting Washington as he really was, and not as men, according to the varying mode in which they may view the more prominent facts of the Revolution, choose to regard him, we feel to be of the nature of a duty; for, whatever may be said of the estimate in which Washington is held—and even Irving has sought, in his conventional ideal, to excite unaffected admiration—the right apprehension of his character, as the harmonizer of variant and conflicting elements of thought and action, and the director of these to the highest issue of which they were at the time susceptible, together with his example truly comprehended, would be one influence tending to rescue our institutions from their present downward tendency—in saving us from what we may term, the despotism of a republic. Party, which now has complete ascendancy in our national councils, is an element to be rendered subservient to higher issues, if the obligations imposed on us as a people by the Revolution are ever to be fulfilled. Therefore, it is needful that we regard that combination of power in the individual man, by which, under the most adverse conditions, and at a period of great emergency, Washington embodied and realized the highest wants of our common humanity, social necessities, and religious freedom—thus giving effect to divided interests and vague aspirations.

In the acceptance by Washington of every physical and moral, and political, religious, and sectarian element, we at once recognize the man who embodied all the wants and desires of the people, and harmonizing these with his own spirit, foreshadowed in himself the decreed issue—something higher and nobler than any dared hope for, or even worthily aspired after. This comprehension of the elements in action, and their relation to the cause, involved a prescience by which he extended his range of vision beyond those present appearances which confounded and deluded others, rendering him never doubtful of the issue, in the consciousness that he was the agent of Divine Providence in a design, not clearly seen as yet, but assuring, in its execution, ultimate and enduring success; a design such as no human intervention, no successes of hostile armies, no strategic defeats, no diplomatic subterfuge, no defection of parties and men, no vacillation in council or division in views, no influences, in a word, springing from divided personal and general interests, could controvert. This reliance, abiding in a conscious, intuitive, internal strength, proceeding from an inspired judgment of position, was not locked in his own breast, but extended itself in personal influence to officers and men and people, impelling them to look up to him with reverence, as a leader and protector. For there was united with this marvellous comprehension, which gave a centralizing position in respect to all influences, with this calmness, coolness, and collected judgment, with this inspired development of all that was involved, or could in any form affect the contest, and the power of execution that accompanied it, such a simplicity of character, such a sensitive appreciation of the lowest as of the highest matter, as identified him with the interest, and secured him the sympathy even of the humblest.

In his military capacity, we can regard Washington as only second to Moses, affording, as he did, unity and efficiency to the operations of unorganized and scattered forces, coping with disciplined armies, fully provisioned and under the ablest generals, and in a country peculiarly admitting of the force superior in numbers and best furnished with material, to effect surprises, and to countervail, by the accessory aid everywhere afforded, the best concerted plans. The source of the admiration of Napoleon for the military capacity of Washington, was the viewing his ability to attain success though devoid of every one of those conditions on which that great representative of physical power would venture the hope of triumph, or hazard the disaster of a failure.

That Washington was not indebted for his triumph to mere military capacity, in its strategic sense, is rendered evident by his ascendancy in council as in war, compelling, by an uncomprehended influence, regard to his opinions, and acquiescence in the decisions of that judgment, which, firm, conscientious, prudent, watchful, took of all things a humanitarian estimate, his sincerity investing all he said with dignity, and his care for the opinions of others, disclosing, in the expression of his own, the power of adaptation in a wonderful, almost superhuman manner. In execution, this same susceptibility and plasticity, united to the inspired development afforded by his judgment, was exhibited in an anticipative, prudent, and watchful management. His foreseeing character, displayed in his opinions and his power of combination, which shaped to the desired end, are only, indeed, to be rightly estimated by considering how the elements of strength were wanting in any apparent unity, necessarily divided among the great body of adventurers of the country who flocked to the Revolutionary standard.

The greatness of the reliance which Washington exercised, and that which he inspired, cannot be looked for in any then existing institutions, or in any means of rendering avilable, to any large extent, the triumphs of science. No preparative discipline of whatever form; scarce one skilled artizan at command; merely a set of men more adventurous than patriotic, with the dissatisfied elements of the old world, to withstand the practised soldiery of England, and armed bands of mercenaries. How far the stability which characterized the whole movement, from its inception to its consummation, was due to Washington's inspiring influence, is still further enforced by the consideration, that, according to the technical tenets of the schools, he was far from being superior to other generals, in the marshalling of large bodies of troops. Wherein, then, lay the provided resource? In his power to estimate positions to an extent which no general ever understood at his early age,—notwithstanding his want of professional skill and experience, grappling with difficulties, by conditions of surrounding circumstances and the right estimation of his own capacity.

Washington's judgment, sound and prudent as it was, was united with such an extreme sensibility and foreknowing appreciation as would have disqualified him for that wonderful power of command proper to his office as Commander in Chief, had it held to other capacities in his strange and marvellous combination, other than a subordinate and duly proportioned relation. His child-like spirit rendered him approachable to all persons, and sensitive to all influences, though itself aiding nothing in decision, except so far as it led him to conscious knowledge of position, and induced the feeling of moral obligation to put his heart, and soul, and fortunes in so hazardous a cause. The natural amenity of his character, shining about his stern and lofty position, was thus the very test of his greatness; to a child or to a slave, speaking in language suited to their capacities, though not with childish comprehension, and to fulfilling the minutiæ of conventional politeness and propriety, whilst, at the next moment, turning to dictate to experienced generals, and to disclose unsuspected means of carrying out a great enterprise. Such a combination of child-like appreciation with superior wisdom, necessitated his appointment to the command in chief. This superhuman mildness, in its severely simple display, as in the furnishing of food to a hostile but famished army, made him so much feared by his enemies, and loved and venerated by soldiery and people. It bespoke itself, in an unexcelled grace of manner, the result of an harmonious blending of the powers of his mind—every capacity acting, at all times, together, there being no counteraction and no defection.

It was less the intuitive power with which Washington grasped and comprehended circumstances than his acute understanding and predominant moral character, enabling him to possess a calmness in action, and in all moments of general excitement, that, as a point of view, gave such stability to the actuating motives of the civilian and the soldier, inducing these to place individually, as well as collectively, their fortunes in his hands, and to give him credit for scientific predisposal of plans with a view to concerted action, in what was not unfrequently momentary inspiration.

Washington's judgment we have individualized; his moral sentiments were always right, always proper; by these he knew when to approve, when to disapprove, never seeking the low ground of openly lowering the estimate in which his opponents might be held. He never, for the sake of maintaining a position, said what he did not act, and was always greater in acts than in words; whilst all he affirmed, though as deductions from positions in which none else could aid him, came to pass. In himself, and by his own marvellous and conserving influence bringing him into connection with that supreme power that prevailed over the fortunes of our strife, he may have been said to have held his position by possession, and not by authority. Where was the inherent authority in a position, the successful holding of which was to determine, in the conventional regard of men, the title to the term of a patriot or rebel? One leading quality of Washington, and one involving the whole cast of his endowments, is his activity; for, with superhuman ability and capacity in the collection and care of forces, he was always ready when necessity demanded it.

But whilst the source of inspiration and strength to others, in his individual capacity, Washington relied not on himself for the success of the Revolution any more than on his generals; his reliance was on truth and integrity; and with the judgment to know men sufficiently not to be deceived, he was always prepared, in case of deception, to counteract the loss. Any deception that might be practised on him but elicited more strongly his means of strength; he never estimating the value of his position by his physical success—success in the mode in which it was to come being already realized in his heart. This estimate, giving to numbers only their due relation in the vast aggregate, and to strategic ability its true value, gave him unwavering confidence even when almost without men, and presence of mind amidst circumstances perpetually changing, and demanding for their direction infinitely more than intellectual discrimination, or any art involved in the arrangement of troops on an open field. It is not, therefore, his generalship that absorbs our admiration in the contemplation of Washington—just as we do not regard as a mere human device the Revolution. That Revolution marking an epoch in human history by the principles in which its complex and combined character presently became manifested, Washington, in the action of his individual mind, and the work he wrought, is elevated to almost superhuman grandeur in the near relation in which he thus stands to the secrets of the divine purpose, and that reliant front he wore when all was dark and shadowy, and in the great tempest every human means of reliance fell away. In his comprehension of the elements to be dealt with, and his ability to adjust them, how shall we cease to admire the might of Washington's inspiration, fed from the source of all enlightenment, spiritualizing all his thoughts, and enabling the highest issue to be evolved! For the Revolution less triumphant, or not centred and embodied in his person, would have resulted only in some sectional or lower aim, leading to universal dissatisfaction, and providing no means of permanency. Every individual differed from his fellow in regard to liberty; and even had the standard been uniform, where but in the character of Washington was any apparent instrument of achieving the liberties of his country—Washington wanting alike men and food; Congress, itself in the helplessness of infancy, and in a state of destitution, thus practically committing to the Commander-in-Chief even the functions of a Committee of Ways and Means? And herein we are called to search for, in Washington, something more than his inspired judgment of position, whereby, under all disadvantages, he maintained ascendancy and secured success.

Men and events, (in the unanticipated extent to which a character accepting as a means of strength all their elements, could deal with these in the might of his own consciousness and rectious judgment,) submitted to him; his every act carrying such a secret and inexpressible influence, such proved abnegation of self, such evidence of regard for the interests of all, as shielded him from every charge of ambition, even with those who had entered on the Revolution with unworthy motives, his sincerity and devotion to the cause of the country never being questioned. In itself, this, as a mere consequence, establishes the greatness of the man.

In Washington, we discern the development of those qualities which especially characterize the American people, illustrated by that executive spirit from which a world-wide commerce has been generated, and this by virtue of that self-sacrificing disposition which, in its consciousness of true relations, foregoes a present passing gratification for a future and stable good. Therefore his peculiar fitness to summon to the designs of Providence, in united and effective action, a mass of adventurers from all quarters of the earth, all bent on the gratification of their own individual aspirations and desires. What would have been the value of the declaration of national independence had Washington not realized it? Of what avail all assistance and co-operation, had he not given individuality to the cause? The Revolution would have realized but little, had not the American character allowed, in like manner, all the advantages it secured being rendered available to enrichment and progress. Just as Moses, instead of the gratification of a sensuous demand, gave to his people a moral law, so Washington, accepting all their wants and necessities, gave them, for their aspirations and their toil directed to countless issues, and on everlasting tablets, the divine law of individual freedom. Though the unity of the Revolution partook of a spiritual character, the religious element was a subordinate one in the American Revolution; and thus, whilst in Washington we behold a man great in his representative character, and under conditions altogether new, and recognize, in his conscious reliance on the decreed issue, the elements of the sublimest faith, we do not look to him for any high manifestation of Christian life. His religious ideas partook, through his susceptibility to all influences, of those of a day in which the leading statesmen were infidels or atheists. He was, nevertheless, in direct communication with the truth as far as necessary for this people, as a nation, to carry out; and thus, in his Farewell Address, when all for which he had been ordained had been consummated, foreseeing that yet further issues must arise, to which the Revolution was to be consecrated, he holds religion to be the best establishing and only unitary power. With prophetic vision, and with that same centralizing and individual power of a spirit divinely illumined, to comprehend the nature, and tendency, and due order of every existing element, he warned his countrymen, as his greatest fear, of the ascendancy of party over all other sources of strength.

Washington's crowning triumph had been in the presentation of a Republic to his country, unshackled by any conditions but the requirements of individual development; the greatest gift yet committed to a mortal to bestow. And now, at the fitting moment, shone forth that spirit of self-abnegation which pertained to the very order of his mind, and the most triumphant proof that, in his conscious estimate of all men and things, of all positions and relations, as they affected the design he had accomplished, he had likewise judged truly of himself. That Revolution finished, he felt his task was done. He had finished his course, and kept his faith with mankind; and his intuitive appreciation of this completed destiny and foreordained purpose, made him wish to retire as a private citizen, without the *prestige* of a statesman. Having found himself an humble instrument in the hands of Providence for the accomplishment of a grand design—the practical recognition even in the humblest of the greatness of our humanity, which, as the Commander-in-Chief of the armies of the Republic, he had upheld, in all the force and grandeur of his character—he now made that self-sacrifice to the common good with that spirit of disinterestedness which only a great heart can possess; desiring no longer the destiny of a nation in his responsibility, when he could no longer control or benefit its action.

This prescient knowledge, superior to all emergencies of the past, and rendering him anticipative of all dangers in the future, so far as these lay in the development of then existing elements—how poorly could it avail amidst lawyers and politicians, his very susceptibility of temperament rendering him only a compromiser amidst the influences attending on the formation of an initiative form of government, and which, existing from motives of expediency, or personal and individual aims, would admit of no rectifying control. Yet Washington does not lack his full proportioned grandeur; and were his example now followed, his warning voice accepted, and the influence under which he acted acknowledged, in a prevailing submission to the guidance of God's providential men, who wait but the occasion to manifest and carry out, by concentrating the elements of prevailing strength, the highest issue of which these are susceptible, we might

have occasion to hail the return of that self-sacrificing, and confiding, and reliant spirit, in the consciousness of some high and eternal design to be evolved, by which Washington, the Father of his Country, was animated. A life led in this spirit, subduing to its ordained purpose all conditions, is God-like; it is such a life, that sentiment—the sentiment of a conventional estimate—utterly destroys it.

A Programme of Themes and Texts for the Sundays, Festivals, and Fasts of the Ecclesiastical Year. By N. W. Camp, D. D., Rector-Elect of the Holy Trinity, City of Hudson, N. J. New York: Dana & Co.

The successful adoption of such a Programme as this, in his own case, has induced the author to present it in this complete form for the use of his reverend brethren. The utility of some such plan cannot be questioned; though we have found that the Epistle or Gospel for the day was generally the best source from which to select appropriate texts. It is published, we learn, mainly in accordance with the wishes of several of the author's clerical brethren, who had kindly intimated that it might be useful to the younger clergy; and there can be no doubt that it will. The texts seem highly appropriate; and their arrangement, as a book (which is executed in a superior manner), will afford every facility for effecting the object in view.

Sense and Sensibility. A Novel. By Miss Austen. New York: Bunce & Brother.

This enterprising young house have commenced the republication, in an uniform edition, of the novels of this popular authoress, the above forming the second of the series. As the publishers very justly say, Miss Austen is emphatically the novelist of home, and will always retain a leading position in literature as the representative of the domestic school of novels, of which she was the founder. Certainly the contrast between such sterling works of fiction as these, and the ineffably trashy books that flow from unnumbered of our own female pens, of late years, is sufficiently refreshing to make us welcome very cordially all republications of this character.

Lanmere. By Julia C. R. Dorr. New York: Mason & Brothers.

This is another contribution from the pen of the accomplished authoress of "Farmingdale." In Lanmere we find the same lifelike portrayal of character, the same thorough appreciation of nature and landscape, that attracted us in Farmingdale; while there is, in the present, a more dramatically conceived plot, and increased care and finish in the development of the story. It is a perfect picture of New England life.

Addresses Delivered in New York. By Rev. William Arthur, A. M. With a Biographical Sketch of the Author. *Also the Address of the Rev. Dr. Adams at the Broadway Tabernacle.* Edited by W. P. Strickland, D. D. New York: Carlton & Phillips.

Published in very neat and readable form, and will probably prove acceptable to many who may wish to renew their recollections of the addresses as originally delivered.

The Bibliotheca Sacra and American Biblical Repository, for January, contains the following articles:—1. The Historical and Legal Judgment of the Old Testament Scriptures against Slavery; 2. Perpetual Sin and Omnipotent Goodness; 3. Science and the Bible; 4. Atonement; 5. Place and Condition of the Departed; 6. Nationality; 7. Notices of New Publications; 8. Theological and Literary Intelligence.

We have received *Harper's* and *Putnam's Magazines,* together with the *Knickerbocker, Littell's Living Age,* and *Household Words,* for February. They are, severally, capital issues, and we regret that our limits will not allow us, this week, to take up their separate consideration-

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Omer Pasha and the Ring.—The following story is told by one of the correspondents at the seat of war for an English paper. One of Omer Pasha's Turkish soldiers, who was the first to set foot inside of a small battery stormed by the army, perceiving a Russian colonel lying dead upon the ground, he plucked off his glove and appropriated a valuable diamond ring which was upon his finger. Knowing, however, that it would be impossible very long to keep secret the possession of so valuable a prize, he showed his Ushbashi, or Captain, his treasure and requested permission to keep it. The Ushbashi told the man that he was quite right to bring the prize to him, and that henceforward it should be transferred to the finger of the said Ushbashi. The soldier, not satisfied with this arrangement, referred the matter to the Bimbashi, or Major, who said that both he and the Ushbashi were highly culpable in daring to retain the ring from their superior officer, and that he would therefore relieve them of the subject of dispute. From the Bimbashi the soldier went to the Kaima Kama, or Lieutenant Colonel, who at once followed the example of his inferiors and took possession of the ring. The soldier still persevered, however, and went to the Meer Ali (Colonel), who determined that he was the rightful possessor of the ring by virtue of his rank, and dismissed the rival claimants from his presence in the most summary manner. Next day a French officer attached to the staff of Omer Pasha observed a private soldier prowling near the tent of the Commander in Chief. The story of the ring was at once retailed by its original possessor to this gentleman, who laid the matter before His Highness, and the man had not only the satisfaction of regaining possession of his property, but of knowing that those who had attempted unsuccessfully to deprive him of it had been severely reprimanded for their conduct.

The Year 1856.—The year just commenced is the 6,569th year of the Julian period; the latter part of the 5,616th and beginning of the 5,617th year since the creation of the world according to the Jews; the 2,609th year since the foundation of Rome according to Varro; the 2,632nd year of the Olympiads; the latter part of the 1,272nd, and the beginning of the 1,273rd year of the twelve lunations since the Hegira, or flight of Mahomet, which took place 16th July, A. D. 622. The Alphonsine tables make this year the 6,089th from the creation; the Greek Church the 6,362nd, and some Eastern Churches date it sixteen years later than the Greek Church. The Chinese adopt the Sexagenary cycle, of which 60 cycles have now elapsed, their era commencing 2,700 B. C., so they now deem themselves in the year 4,555. The Talmud makes this year 7,200; the Septuagint 7,757, and the Samarian Pentateuch, 6,565. Amid all the abstruse and painful calculations which have been made relative to the chronological progress of the world, the Christian era is undoubtedly the most correct and authentic. According to that the world was created 5,859 years ago; the deluge swept the earth 3,511 years ago, and 2,348 years before Christ, and we are now living in the year 1856, dating from the Christian era.

Alpine Ice.—It is scarcely possible to estimate the quantity of ice on the Alps. It is said, however, that, independent of the glaciers, there are 1,500 square miles of ice in the Alpine range, from 80 to 600 feet thick.

Advertisements.

PUBLISHED EVERY THURSDAY MORNING, AT TRINITY BUILDING, NEW YORK.

The Churchman.

THIS OLD ESTABLISHED CHURCH NEWSPAPER, WITH A VIEW to its greater practical usefulness in the cause of Religion and Virtue, is now placed in a position of entire freedom of all party and personal influences, so as to make it at once an independent and popular paper for the Church, and in furtherance of the moral and social improvement of the people. Its motto is, "The Church of the Living God, the Pillar and Ground of the Truth;" and it seeks, in a fearless and uncompromising spirit, to give the fullest and truest effect to the principles involved in this Shibboleth. Its great object is the assertion of that truth. It knows nothing of High Church or Low Church; but only The Church, in its Scriptural principles and Apostolic order. In pursuance of this righteous purpose, being no respecter of parties or persons, but going boldly for the truth, and striving earnestly against corruption and abuse, whether within or without the pale of the Church, this journal has recently excited much animosity in certain quarters where self-interested motives have prevailed. The honest and hearty feeling of right-minded Churchmen is therefore appealed to in support of a paper which is devoted to the cause of Christian truth in all its fulness and integrity. The unreality that unhappily abounds in the Church is a source of incalculable injury to her own interests, and to those of religion generally; and to remove this evil is one of its most anxious aims. Religion is the only thing that can rescue the country from the downward tendency of its political institutions; and this must be sought for in the Church. The value of the Churchman to this cause, in its present operations, is being testified to by some of the most influential of both clergy and laity, in all parts of the Union; and its claims to extended support are therefore put forth anew with the most trustful confidence. It has lately been pronounced of the Churchman, by one of its contemporaries, who consistently and decidedly dissents from its Church views, that "in its literary and typographical mechanism it takes a position which leaves it with no superior in the whole range of the American Press, whether secular or religious;" and to sustain this high character, no expense or exertion will be spared.

The Churchman is one of the largest papers published, consisting of *Forty Columns* of closely printed and mostly original matter; and in order to maintain its typographical superiority, it has just been provided with new fonts of the most approved types.

The terms of subscription are Three Dollars per annum, payable in advance.

☞ Select Advertising, (for which the extensive circulation of the Churchman renders it a valuable medium,) inserted on the most reasonable terms.

All Communications for the Editor, and Advertisements, must be addressed to the *Churchman Office, Trinity Building, Broadway, New York.*

THE LADIES' MEMORIAL OF BISHOP WAINWRIGHT.—A CHURCH WITH SEATS PERETUALLY FREE.—(*Extract from the Circular.*)—It is believed that no more fitting or grateful memorial of our deceased Bishop could be devised than by building in a needy portion of our city an Episcopal Church, of which the seats should be forever free. This labour of love and gratitude has been undertaken by the ladies of the diocese. It is intended to build the church on Troy street, near Greenwich Avenue, where lots have been procured for the purpose. There is in this vicinity a dense population, among whom are numerous emigrants from Europe accustomed in their own land to the beautiful order and devotions of our Church, and eager to resume their connection with it, if only the opportunity be afforded them. The means are now needed for placing upon the land a plain and appropriate edifice. In order to accomplish this work, we rely upon obtaining a sufficient number of subscriptions of $15 at one time, or $5 per annum for three successive years. Subscriptions may be sent to the Treasurer, Mrs. Henry A. Coit, No. 55 Clinton Place, or left at Mr. Stanford's, (late Stanford & Swords,) No. 637 Broadway. By order, MARY E. BLEECKER, Secretary,
New York, Jan. 1, 1856.-1y No. 219 West Fourteenth street.

PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.
February 5th.—Lecture VIII.—*The Body as a Residence.* By Lewis W. Mansfield, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.
February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.
February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.
PRICES OF ADMISSION.
To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

C. W. IRVING & BROTHER, 240 BOWERY, HAVE in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.
Ladies', Gentlemen's, and Children's HOSIERY and UNDERGARMENTS of every description.
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☞ GENTLEMEN'S FURNISHING GOODS. ☜
Dress Trimmings, Embroidery, and Sewing Silk, and a great variety of small wares.
Every article will be sold at the lowest prices. You are invited to call and examine our Goods.
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THE HOPE MILLS, (ESTABLISHED 1835.)—EVERY DAY ARTICLES USED IN EVERY FAMILY.—For sale, wholesale and retail, at No. 71 Fulton street, New York. Coffee, (green, roasted, and ground,) Cocoa and Chocolate, Pepper, Pimento, Cassia, Cloves, Ginger, Mustard, Mace, (ground or unground,) Nutmegs, (ground,) Rice Flour, Hope Mills Yeast Powder, (best in use,) Table Salt, Arrow Root, Corn Starch, and sundry other articles.
dec13-3m R. H. & J. G. ISHAM.

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them satisfaction. nov1-3m*

GREAT SAVING IN FUEL, WITH SAFETY AND PERFECT REGULARITY OF POWER, COMBINED IN THE USE OF CLARK'S PATENT STEAM AND FIRE REGULATOR.—The attention of the public is respectfully called to the following advantages obtained in using these Regulators, which are adapted to high as well as low pressure, by which any amount of steam may be carried, keeping up an *even* pressure on the boilers, and consuming no more than is actually required to give the desired amount of steam. The wonders they perform in controlling the steam, saving the grate bars and furnace fronts, besides preventing the straining of boilers, saving of time in watching the damper, and the great safety guaranteed in their use, besides the great saving in fuel, which is from *ten to thirty per cent.*, should induce all who are using steam to give them a trial. We have different sizes of them, suitable for boilers of every size and situation. To the incredulous we would say, *try* one; and if it does not give entire satisfaction in every particular, the same may be returned at our expense. For any further or more definite information, please address
E. R. PRATT, Secretary,
dec6-6m No. 208 Broadway, New York.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c.—Also, Regulators for Jewellers' and Astronomical Purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address
JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.
"Sherry & Co. have established a reputation as the best clock makers in the world."—*Scientific American.* je21-1y

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, GIMPS, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes, and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.
☞ One Price only; no deviation. Kid gloves cleansed.
Miss Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quantity, quality, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

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137 to 143 Centre street, and 103 and 105 Walker street, New York.
THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, skylights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.
Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27-1y

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh $6 per ton. Also, all other Coals at the lowest prices. J. J. GANTZ'S SON,
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STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.
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FALL AND WINTER FASHIONS.—A GOOD ASSORTMENT of HATS, CAPS, and FURS, of every description, at No. 236 Bleecker street, cheap for cash. The subscriber's friends and the public are invited to call and examine the stock, which will be such as to meet with their entire satisfaction.
Furs and Muffs altered to the latest fashions.
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THE SUBSCRIBERS HAVE ALWAYS ON SALE AN EXTENSIVE stock of goods, expressly adapted to the wants of *CHURCHES AND PUBLIC INSTITUTIONS:*
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.
☞ The most prominent articles are ☜
Damask, Moreen, and German Reps, for Cushions.
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Carpeting: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
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Fringes, Tufts, Gimp, and Trimmings, in every variety.
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Patent Felt—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is, besides, cheaper than Hair, and never engenders or harbours vermin.
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TENT WINE (*vino tento de rota*).—THE SUBSCRIBER HAVING been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London) celebrated Tent Wine, now becoming to be generally used in all the churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.
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STAINED GLASS FOR CHURCHES, &c., MANUFACTURED by HENRY SHARP, late Sharp & Steel, No. 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may be seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses. G. E. M. is the sole agent for the sale of the native Grape Wine, manufactured in East Greenwich, R. I., for Sacramental purposes. This Wine is in general use throughout the New England states, and is highly recommended for its purity and cheapness. It is put up in cases of one dozen bottles each, at $4½ per dozen, or $2 per gallon.
je21-1y GEORGE E. MENDUM, No. 18 Wall street.

SCHOOLS.

MURRAY HALL.—THE SECOND TERM OF THIS CHURCH School for Young Ladies will open on Monday, February 11th. There will be *one* vacancy in the family. Early application is requested to the Rector, the Rev. John J. Elmendorf, No. 101 West Thirty-sixth street, New York. ja17-3t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.
REFERENCES.
Paris—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D. D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.
Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.
Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.
Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.
The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.
Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:
Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of the *Churchman,* or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.
B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Imperter and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see
mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

DAGUERREOTYPES.

CAMEO-DAGUERREOTYPES.—WILLIAMSON'S, 249 FULTON STREET, BROOKLYN.—In these charming miniatures the most ordinary face looks well. They are coloured to please. Set in pins and cases at from $3 to $25. dec13-1y

R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather.
nov29-1y

CARRIAGES.—ISAAC MIX, JR., HAS ON HAND AT HIS REpository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESS. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest factory prices. feb3-1y

CONICAL BURR STONE MILLS FLOUR IS SO SUperior that it commands in New York a preference of half a dollar a barrel. These Mills are well adapted for all kinds of grinding. Between fifty and sixty Premium Medals have been awarded to the Mills and the Flour, and almost a volume of testimonials. Warehouse for Flour and Mills, 191 Duane street, New York ja10-3m

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY.—The Trade furnished with any style desired
ja17-6m

MUSIC AND MUSICAL INSTRUMENTS.

NOVELLO'S CHEAP MUSIC, (IMPORTED FROM ENGLAND,) 389 BROADWAY, N. Y.
MUSICAL PRESENTS.
NOVELLO'S OCTAVO EDITIONS OF ORATORIOS IN VOCAL SCORE, with a separate accompaniment for the Organ or Piano-Forte. By Vincent Novello. These works will be found appropriate presents, combining elegance with moderate outlay for a standard work.
WORKS ALREADY COMPLETED:

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Creation	(Bound)	$1.25
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MOZART, HAYDN AND BEETHOVEN.		

The Three Favourite Masses, with the Latin words, and an English adaptation by R. G. Loraine, Esq., namely:

Mozart's Twelfth Mass, (Paper) 88; Haydn's Third or Imperial, " 63; Beethoven's Mass in C, " 63	(Bound)	2.13
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Lay of the Bell	"	0.63

All the Choruses from the octavo editions may be had separately, from 3 cents to 13 cents each.
Also each piece from the above Oratorios to be had separately in full music size. ja10-tf

FIRST PREMIUM GOLD MEDAL PIANO FORTES. STEINWAY & SONS, MANUFACTURERS, 84 AND 88 WALKER street, near Broadway, New York, respectfully call the attention of the public to their splendid assortment of semi-grand and Square Pianos, which, for volume of tone, elasticity of touch, beauty of finish, in short, everything that renders a Piano perfect, are unsurpassed. They were awarded the First Premium for both kinds, in competition with the most distinguished makers from Boston, Philadelphia, New York, and Baltimore.
NEW TRIUMPH.
Steinway & Sons have just been awarded the FIRST PREMIUM GOLD MEDAL (over all competitors) at the late Fair of the American Institute, Crystal Palace, for the BEST Pianofortes. dec27-1y

AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:

CC 8 ft. to G in alt.	Mixture, 3 ranks.
Open Diapason, 8 ft.	Traverse Flute, 4 ft.
Stop Diapason, 8 ft.	Salicional, 8 ft.
Principal, 4 ft.	Flauto Dulcis, 4 ft.
Fifteenth, 2 ft.	Clarionet, 8 ft.
Pedals, 2 octaves.	Violoncello, 8 ft.

Sub Bass, 16 ft., with coupling and Crescendo Pedals.
This organ was built expressly to order, last spring, by Carl G. Weigle, of Stuttgart, Germany. It has the most recent German improvements, and is of great power and superiority of tone. The key-board is separated from the body of the instrument, so that the organist can face the congregation. It can be cased to suit any style of architecture, and, if required, another sound board and set of keys can be added at a comparatively small expense. To be seen at the Organ Factory of HALL & LABAGH,
Nos. 86 & 88 Wooster street, New York.
December 18, 1855. dec20-tf

W. T. REID, MANUFACTURER OF PIANO-Fortes, respectfully invites attention to his improved Pianofortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,
MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.
N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¾ to 7¾ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.
☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.
Manufactory and Warerooms 333 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:
No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to
mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.
Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.
Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.
N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.
a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany County, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.
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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*
WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English
CLOTHS AND CASSIMERES.
Also, a large assortment of Plain and Fancy
SILK, SATIN, AND VELVET VESTINGS
We have constantly on hand a large stock of
READY-MADE CLOTHING,
consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of
BOYS' JACKETS AND PANTALOONS
Made up in the latest and best styles, and of the best material.
GENTLEMEN'S FURNISHING ARTICLES,
in great variety, constantly on hand.
Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.
WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.
N. B.—Every article made to order at the shortest notice.
☞ Gents' Furnishing Goods. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.
The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.
NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York, (Manhattan Bank Building.) Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.
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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.
A copy of the last annual report and prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
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THE MARKET FIRE INSURANCE COMPANY, CAPITAL, $200,000. Office, No. 286 Pearl street, Market Bank Building, and No. 52 Wall street.
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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.
feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
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Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

A. B. McDONALD, Agent.
Edmund Hurry, Surveyor. ap26-1y

LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.
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The World Abroad.

Great Britain.—The Court remained at Windsor Castle, the Queen and the Prince Consort making occasional visits to London. There was still much company at the Castle.

The two eldest sons of the Queen, the Prince of Wales and Prince Alfred, have been attending a course of Lectures on Chemistry, by Professor Farraday.

The public journals record the decease of the Marquis of Townshend, who is succeeded by his son, Capt. Townshend, M. P. for Tamworth; and of the Marquis of Aylesbury, who is succeeded by his eldest son, George William Frederick, Earl of Bruce, born Nov. 20, 1804, and married, 11th May, 1837, Lady Mary Caroline Herbert, third daughter of the late Earl of Pembroke.

The Emperor Napoleon has sent over to the Queen a very pretty and very precious Christmas gift. It is in the form of a lady's album, and the substance of it is an artistic memorial of her Majesty's visit to Paris.

Mr. Bramwell has been appointed to the Bench in the place of Baron Parke, who takes the title of Lord Wenlesydale, of Yorkshire.

The freedom of the city of Glasgow has been presented to the Earl of Elgin, in testimony of his merits as Governor-General of Canada. Lord Elgin made a good speech on the occasion.

It is stated that Mr. E. T. Smith, the manager of Drury-lane Theatre, has refused to permit Mr. Charles Mathews, Mr. Roxby, and Mrs. Frank Matthews, to perform at Windsor Castle on the 10th instant. The reason which Mr. Smith gives for this unexampled conduct is, that her Majesty does not patronize his theatre.

Last Law Term, in England, 125 attorneys were admitted, and in Hilary Term a number of fresh applications will be made. The number in town and country is about 10,000.

It is said that Mr. Layard has another work on Assyrian Antiquities in the press.

Madame Goldsmidt-Lind has been singing at Liverpool in "The Messiah," to crowded audiences, at tickets from 10*s.* 6*d.* to 21*s.*

The Liverpool papers mention that fourteen steam gunboats of wood are at present being built on the Mersey, at Birkenhead, and large government orders for cannon and projectiles keep the founders in and around Liverpool in full activity. Thirty-five gun-boats are also in process of construction at Woolwich, besides numerous others at other ports.

We find that Admiral Seymour has completely lost the sight of one eye, but has otherwise recovered from the injuries he met with in the recent explosion of a Russian torpedo.

Viscount Canning, the new Governor-General of India, with Lady Canning, Lord de Burgh, Captain Bouverie, and Dr. Leckie, arrived at Alexandria, on their way to Calcutta, on the 12th ult., in the steamer "Caradoc." Said Pacha, the Viceroy, has done everything to treat his lordship with the greatest consideration during his stay in Egypt.

It is remarked with regret, in several of the English journals, that in some quarters the commercial classes are kept in a very anxious state by the pressure upon the money-market. The smaller class of tradesmen also suffer, not only from the decrease of trade, but from the difficulty of getting in their accounts, and the loss of those facilities in obtaining money of which they have been long accustomed to avail themselves.

Manchester appears to be favoured with an abundance of lecturers. Mr. Heywood, M. P., was to deliver an address at the Athenæum, on Administrative and Academic Reform, on the evening of the 14th inst. The Duke of Argyll, Lord Stanley, Sir Robert Peel, and Lord Goderich, have also promised to deliver lectures at the same institution.

There has, it is stated, the draft of an Act of Parliament just been deposited at the Private Bill-office, for the establishment, with limited liability, of an "Imperial Hotel Company," who propose to occupy the site of the National Gallery, in Trafalgar-square, London, with the barracks, &c., at the back. The capital proposed to be raised is £1,000,000, in shares of £10 each, and the entire extent of ground to be occupied is three and a half acres.

France.—The Council of War had assembled in Paris, on the 11th inst., at the Tuileries, under the presidency of the Emperor. The Paris *Moniteur*, of 11th instant, says:—"The Council is not charged with drawing up the plan of the new campaign, nor with deliberating upon the political considerations which might make one plan preferable to another; its object is only to enlighten the Allied Governments on the different military combinations which may be adopted, to anticipate all eventualities, and to be prepared for them."

Marshal Pelissier has notified the Constantinople papers that henceforth no mention whatever is to be made of the movements of French troops, and even the list of arrivals of transport ships is to be discontinued.

A new exchange of prisoners between the French and Russians took place recently at Odessa. Amongst the French prisoners given up were three officers of the Oautour, who were captured, some time ago, by the Cossacks whilst out shooting in the neighbourhood of Kinburn.

Spain.—The Spanish Government, with a view of introducing the English system of keeping accounts in their naval departments, have despatched Brigadier Juan de Dios Rames Yzquierdo, belonging to the naval establishments of that country, to visit England for the purpose of obtaining a knowledge of the method of keeping accounts used in her Majesty's dockyards. This gentleman has visited Woolwich with the intention of being initiated into the mode pursued in that establishment in keeping the timber and stone ledgers.

Austria.—Letters from Vienna state that, if Russia should not accept the Esterhazy propositions, Austria will not only recall her ambassador from Vienna, but will immediately enter into deliberations with the parties to the treaty of 2nd December, on the most effectual means to force the Czar to make peace on the terms proposed.

It is mentioned that in Vienna the Russian war is, by the lower classes, considered the cause of the unusual severity of the weather, and, in support of this singular opinion, the following facts are adduced:—Almost the coldest winters ever known in this country were that of 1799 and 1800, (Russian campaign under Suwaroff); that of 1812, (Moscow); that of 1830, (Poland); and the present winter.

Russia.—Private advices from St. Petersburg mention the arrival of Prince Esterhazy, and state that the question of an ultimatum was the subject of universal talk, and of all kinds of rumours. It was understood that no answer was to be given for fifteen days, and it is added that a Council of the Empire was to be appointed to examine and discuss the propositions.

The *Caucase* of Tiflis publishes two proclamations addressed by Prince Bebutoff and General Mouravieff to the nobility and inhabitants of the provinces of Mingrelia and Imeritia.

Sixth Anniversary of the P. E. Brotherhood.

The Protestant Episcopal Brotherhood of New York celebrated its Sixth Anniversary, in St. Bartholomew's Church, on the evening of Sexagesima Sunday. There were present the Rt. Rev. the Provisional Bishop of the diocese, together with several clergymen. After appropriate devotions, the Annual Report of the Brotherhood was read, which began by stating, that there were now eighteen similar societies in existence in the American Church. The Charity Fund of the Brotherhood was composed of voluntary contributions, and was appropriated in aid of those not members of the Association. Owing to the limited resources of the Society, many deserving cases, during the past year, have been suffered to pass without relief. The care of the Brotherhood is principally directed towards the widows and orphans of the Church. The 55th Hymn was then sung, and this was followed by the Annual Sermon before the Brotherhood, the preacher for the occasion being the Rev. Milo Mahan, Professor of Ecclesiastical History in the Gen. Theol. Seminary. The rev. gentleman took his text from Cor. xii. 13, and delivered an eloquent discourse, in substance as follows:—

Charity, he said, was not an empty sound. It was the symbol of true liberty, although much abused. For what, then, was that all-prevailing prayer that began on earth, and is now sung on the right hand of God, that we all may be one? What a Church we should be, if the same could be said of us—all in one brotherhood? To see one was to see the other, and brotherly affection and the love of God became a flame that all the evil of the world could not quench. But was this a mere picture of fancy? Could not this be realized on earth? It was the tenor of our daily prayer, when we said, "Thy kingdom come, Thy will be done on earth as it is in heaven." When this prayer was heard, even the devil turned from it. "And so, brethren," continued the preacher, "we believe that there is a good time coming. It is what we pray for, what we hope for, and what we live for. The world is full of hope. Knowledge is increasing every day, and there is no occasion for despondency in the present state of things, however much necessity there may be for watchfulness." Hope was a good thing; but what, it might be asked, was our hope in such a state of things? It was that the rod of true religious knowledge should swallow up all the other rods of partial knowledge. We were now in the broad noon of Christian knowledge, yet we were, to a degree, groping along the wall. But we were advancing, and hope cheered us. During all trials of the Church, the sunshine of charity had always been sadly deficient. True love would come in the future. An age should come when love would be the greatest power—not that kind of love that sacrificed the head upon the altar of the heart, but that love which exercised all the powers of man. This unity of man from love had been contended for through ages, by people of all creeds and times. Love was the principle of increase, and the foundation of all solid growth. But she had not yet had time to do her work. There was a time when the heathens said, "Behold how these Christians love one another!" and in those times the Church gained her great numerical strength. If the Church in that time had been as marked by charity as she was by faith, we should not now have witnessed a Christian civilization, with want and misery in it, and heathenism set up within its very temple. All this was the result of a one-sided development of Christian life. Because it was one-sided we looked for a better age to come, when the spirit of Christ should be more fully developed, when the tongue of strife should cease, and that knowledge which only puffeth up should vanish and pass away. "Let us, then," he went on to say, "appreciate the labour of love. It is this that lies at the foundation of all fraternities, societies, and brotherhoods—which has, in all ages, entered so largely into the spirit of the Christian Church. These works of charity belong to no one particularly, yet all acknowledge it is a work that should be done by somebody. To whom does this work belong? The clergy are overworked by their profession. Love can alone answer the question. Love inspires a few individuals to work for Christ as he has worked for them." But, as love inspired a few to overstep the mere letter of their calling, it also inspired them to band together. And although the soldier cared but little for his comrade, in the camp or on the march, yet in the midst of battle he was inspired and urged on by the pressure of a shoulder against his own. In accordance with this, it had been found, that the principle of brotherhood had led, in all ages, to Christian associations. In the first three ages, these associations took hold of every man and woman, and made them the special agents for advancing the work of the Church, and the Church was at that time a great hive, in which the working bees were decidedly in the majority. Since that time, heretics, hypocrites, and drones had crept into the Church, and been obstacles that nothing but Christianity could successfully resist. The Church resorted to system, and love organized her systematic charities, and worked effectually for the Church. All these associations he regarded as simply efforts. Some of them were wise and some of them not; but the tares and wheat must grow up together; and if proper caution were used great good should come of them. "In working for the good of the Church," he concluded, "let those who love the sword cling to it, and those who prefer the trowel take this also in repairing and building up the waste places of the Church. But even the best societies are liable to abuse, and we should be cautious of the principle upon which they are based. To make all Brotherhoods useful, mutual comfort and fraternal equality are necessary, and should be at the foundation of them all. I am sure nothing has been admitted into the Brotherhood that I now address which militates against our spiritual fathers, and, in the name of Christ, I bid you go on in the good work you have begun."

At the close of the services, a collection was made in aid of the Brotherhood.

Lecture on Charles I.

The Rev. Arthur Cleaveland Coxe, rector of Grace Church, Baltimore, delivered a lecture on the evening of the 29th inst., before the Protestant Episcopal Brotherhood of this city, on the *Character of Charles I.* The lecturer commenced by vindicating the necessity of maintaining a provided order for the exercise of governmental functions, constitutionally conferred, and pointing out the balance of power as it existed in the English Constitution, with its capability of exercising a beneficial and restraining influence on the energy and enterprise characterizing the Anglo-Saxon character. The opinions of Hume, Macaulay, and other historians, were successively passed on, so far as they had expressed any positive judgment of the character of Charles; his position towards the Long Parliament, the validity of his kingly relation to the people, and the services his constancy to the Faith had rendered the Church at home and abroad, preserving its Episcopate from puritanical bigotry, on the one hand, and Roman intrusion, on the other. Cromwell was treated as an upstart and a usurper—ambitious, crafty, and politic; the Long Parliament, as a body made up of Cromwell's soldiers and creatures; and Charles, as a King who had never violated his compact; whose very absence of the suspicion of craft, and disposition to hold himself aloof from designing men, who thenceforth sought their elevation in the abnegation of his own prerogatives, eventually placed him within their power. The chief incidents in the career of Charles were successively referred to: his affection towards his wife, so ill returned until she had been separated from her French retinue, when the holy charm of his saintly qualities began to dawn upon, and to transform her; his disputation with the Presbyterian lords, exhibiting the fulness with which he had studied the Scriptures, and the readiness with which he confounded their subtlety; the sacrifice he made of position and worldly honour for the maintenance of the truth in and by the Established Church; his care for the education of his children in the true faith, telling them to love their mother, but not to follow her in her religion; the parting gifts he gave as betokening the estimate he put on the possession of Christian truth; his state of mind throughout the vicissitudes of his latter days, attested in fragmentary conversations; and his noble bearing on his trial, and on the scaffold, with his refusal to give forgiveness to the executioner, as implying an assent to the act; and vindicating his oft-repeated declaration, that "he was as much a friend to the liberty and freedom of the people as any one, but that these consisted in having government, and those laws by which their lives and goods might be most their own." "The death of Charles," he observed, "was considered by himself as a just retribution for having allowed an unjust sentence to take effect on an innocent man—his beloved Strafford. 'I go from a corruptible to an incorruptible crown,' said Charles, majestically; and in a moment after the sign was given, the head of the King was lifted, severed from the body, in the hand of the executioner. When Charles was crowned, he wore white robes, an unusual attire, and his coronation sermon was preached from the text: 'Be thou faithful unto death, and I will give thee a crown of life.' Let no one, then, call him unfortunate. The common run of kings had indulged in sensual pleasures, but he was actuated by loftier principles. Other princes flourished in their reign; his was a more trying one, and lasting rewards came out of great tribulation." The lecturer concluded with a summary of the claims held by Charles to the admiration and regard of all members of the Church.

Practical Value of the Offertory.

The following important testimony to the practical value of the Offertory is furnished by the exemplary rector of an important English parish. The letter is addressed to the Editor of the London *Guardian*:—

Sir:—I wish to communicate, through your pages, to my brother clergy, the result of a year's experiment of the weekly offertory in the churches of a manufacturing town. For some time past, the difficulty of collecting annual subscriptions from members of the different congregations for the schools attached to each church, and for that part of the church expenses which cannot be defrayed by rate, had been increasing. Especially as new schools were built, and separate subscriptions multiplied, the trouble of collecting became great. The persons who collected had sometimes to go twice or thrice to the same house for a small subscription. The schools, or the evening service fund, or both, were always in debt. In this state of things, some members of one of our congregations suggested that the experiment of the weekly collection from the whole congregation should be tried; that the sick and needy should first have their portion, as in former years; and that the remainder should go to support the parochial schools, and to maintain the choir and evening service, except when notice should be given of a special collection for other purposes. Meetings were called, and it was unanimously resolved that a trial should be made. The persons who were present at the meetings readily undertook to be collectors; and it was thought best to have as many as ten or twelve collectors in the larger churches, that the collection should be made as speedily as possible; also, that the collection should be made in bags, not in plates, lest any one should be constrained by publicity to give more, or exposed to remark in giving less, and likewise for the sake of silence in the church. By this arrangement the congregation is never detained more than two or three minutes; and after the prayer for the Church Militant, those who do not communicate depart.

The results are as follows:—

In St. Mary's, (the parish church,) from Nov. 19, 1854, to Dec. 30, 1855, collected £518. Debt at the commencement, £112; present debt, £16.

In St. George's Church,* from Nov. 19, 1854, to Dec. 30, 1855, collected £412. Debt at the commencement, £80; present debt, £30.

In St. John's Church,* from Nov. 19, 1854, to Dec. 30, 1855, collected £224. No debt.

So that a sum of £1,154 has been collected in rather more than a year; the debt has been reduced from £192 to £46, which it is hoped will altogether disappear in the coming year; and the trouble of at least six different subscription lists has been saved. We feared, at first, lest some poor people should be discouraged from attending church; but this fear, I am thankful to say, has been entirely dissipated.

I am, sir, your obedient servant,

T. L. Claughton.

Kidderminster, January 3, 1856.

* These churches are burdened with pew-rents.

The African Mission.

Last week we alluded briefly to a series of interesting communications from the Mission in Africa. We have received No. 2 of the series, and proceed to make some extracts. The present paper is entitled "An Appeal from the Cape Palmas Convocation to the Protestant Episcopal Church in America," by which it appears that, at a meeting of the Cape Palmas Convocation, held at Rocktown, on the 11th of August, it was resolved:—

"That two committees—one from the American and Colonial Missionaries, the other from the *native* ministers and teachers—be appointed to make an appeal to the Church in America, in behalf of the Cape Palmas Missions, setting forth its present great need of additional labourers, and the *encouragements* to labour among the heathen of its vicinity."

After showing the importance of the object in view, and enumerating the many disadvantages with which the missionaries have been obliged to contend, the Appeal proceeds to mention some of the results which they have, notwithstanding, succeeded in effecting; and they are such as to clearly prove the practical effect that is being produced in Christianizing the African people. "Is it not," they ask, "a great work, brethren, to plant a church in a heathen land?—to raise up a hundred converts from the enslaved children of idolatry?—to educate scores of young people, and prepare them for the work of preaching and teaching the Gospel to their degraded countrymen?—to bring fifty thousand heathen, more or less, under the influence of the preached Word? This is the work which, with the blessing of God, this Mission has been enabled to accomplish. Now, brethren, *shall this work go forward?* Shall it go forward *vigorously?* If you will have it so, you must contribute of your means as you have done before. For the six different stations among the heathen, and one in the colony, (within the bounds of this Convocation,) there are now but three regular missionaries from America, one colonist, and two deacons. At this very time, our Bishop is prevented from visiting Bassa Cove, Monrovia, and other remote parts of the Mission, for want of assistance at Cavalla. One more regular missionary is also needed at Taboo—one at Fishtown, and another at Cape Palmas. While it is absolutely requisite to have four more, in order to carry on the work effectually, a *dozen* might be usefully employed at these different stations. It is utterly impossible for the missionaries now on the ground to do one half the work pressing on them continually. Let the Church send forth double the force now in the field, and we shall soon see more than double the amount of work accomplished, and at a much less waste of health and life."

To the Appeal are appended the signatures, H. R. Scott, Missionary at Cape Palmas; C. C. Hoffman, Missionary at Rocktown; G. W. Gibson, Missionary at Mt. Vaughan.

To the Ladies of the United States.—To have the most beautiful, soft, and mellow light, burned with purity and perfectness of combustion, you must resort to something that will save your complexion, eyes, and lungs in all their purity and brilliancy, and you will then be the more admired. You will have all these benefits combined in the use of Kidder's Gas Regulator, and the cost of the gas very much reduced besides. A personal examination, at No. 262 Broadway, must convince you that they are a necessary article in every house. We are using them, and know it.

Notices.

St. Luke's Home.—There will be a sermon in behalf of this Charity, with an offering, at the Church of the Holy Innocents, Thirty-seventh street, near Broadway, on the evening of Quinquagesima Sunday, February 3d.

Trinity Church.—Lent Services.—During the season of Lent, in addition to the *Daily* Morning Prayer at 9 o'clock, and the *Daily* Evening Prayer at 3 o'clock, there will be a Service at *Noon* on *Wednesdays* and *Fridays*,—the Litany, with a Lecture,—to commence at ¼ past 12.

The Sunday Services will be at ½ past 10 o'clock, A. M., and ½ past 3 P. M.

On *Ash Wednesday* the hour of Service will be 9 A. M., ¼ past 12 Noon, and 3 P. M.

Lectures.—P. E. Brotherhood of N. Y.—The Eighth Lecture for the benefit of the Charity Fund will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening, February 5th, at 8 o'clock, by Lewis W. Mansfield, Esq., of Cohoes, New York, Author of "Up Country Letters," &c. Subject: *The Body as a Residence.* Admission, 25 cents.

The Church Charity Foundation.—The Annual Meeting of this Society for the election of officers for the ensuing year will be held at 7½ o'clock, P. M., on Purification Day (2d February), at the Chapel of the Church of the Holy Trinity, Brooklyn.

The Anniversary will be held on the next day (Quinquagesima Sunday), at 7½ P. M., in the Church of the Holy Trinity. The sermon will be preached by the Rev. Dr. Vinton, and offerings received in aid of the Society.

The Members, the Clergy of King's County, and of New York, and Churchmen generally, are invited to attend.

The Monthly Clerical Meeting will be held on Monday, February 4th, at 7½ P. M., in the Sunday-school room of Ascension Church.

Chapter read—Genesis xviii.

Subject of Conversation—"The Exercise of Clerical Hospitality."

By order. John H. Hopkins, Jr., Clerk.

At a Meeting of the Vestry of Trinity Church, Potsdam, St. Lawrence county, N. Y., held January 1st, 1856, the following preamble and resolutions were adopted:—

The Vestry of Trinity Church having received intelligence of the death of Augustus S. Clarkson, Esq., for many years a Warden and a faithful and beloved member of this Church, mingling also their sorrows with those of his afflicted family, and with the grief which this bereavement has excited both in the parish and the community, it is therefore

Resolved, That as it has pleased Almighty God in his all-wise but mysterious Providence to take to himself the soul of our deceased brother and friend, we hereby bear our testimony to the exalted character and worth, the uprightness, the Christian fidelity, the dignified and amiable course which marked his life, and won for him the respect of all who knew him.

Resolved, That in the afflictive event we mourn the loss of a faithful officer and benefactor of this parish—one to whose steady interest, correct judgment and active services the parish has been largely indebted, and whose removal from us we deeply mourn, though consoled by the hope that he now enjoys the reward of the righteous.

Resolved, That we hereby offer to the wife and other members of the family of the deceased, our affectionate sympathy and condolence in their affliction, trusting that from a higher source they will receive such consolation as will sustain them under the chastenings of the Almighty.

Resolved, That as a mark of respect to the memory of the deceased, the chaplets in the church be trimmed with crape.

Resolved, That the Clerk of the Vestry transmit a copy of these resolutions to the wife and family of our departed friend, and that they be inserted in the Journal published in this village, and in the New York *Churchman*.

William Staunton, Rector.

Samuel B. Gordon, Clerk.

Acknowledgments.

Free Church of the Good Shepherd.

Received from E. K., $50; from Church of the Transfiguration, by the rector, a quantity of materials for fencing; from Zion Church, by the rector, an elegant reading desk, and a font. For this encouraging aid in the wearisome work of erecting a Free Church, the donors will please to accept the grateful acknowledgments of

Ralph Hoyt, care of T. N. Stanford, Esq., 637 Broadway.

Memorial Church of Bishop Wainwright.

The Treasurer acknowledges the names of the following donors and subscribers:—

Donors—Samuel Nicholson, $100; Rufus L. Lord, 100; A. T. Stewart & Co., 100; H. D. Aldrich, 100; Charles I. Folsom, 100; L. M. Hoffman, 50; Mrs. L. M. Hoffman, 50; I. Ryno, 50; Mrs. H. Field, 25; Ward & Co., 25; W. B. Duncan, 25; Lewis Curtis, 25; a Friend, 25; Elis D. King, 25.

Subscribers—(of $15 at one time, or $5 per annum for three successive years.) Mrs. Zabriskie, Rev. Dr. Hawks, Mrs. Isaac N. Seymour, Mrs. John Seymour, Rev. George F. Seymour, Rev. S. Hollingsworth, Mrs. Charles Mount, Mrs. F. T. Pullen, Mrs. S. H. Foster, Gilbert Beechman, T. L. Hyde, Mrs. George C. Collins, Mrs. C. G. Taylor, Mrs. George Lewis, Mrs. Abraham Bininger, Mrs. W. B. Parker, Mrs. Cornelius A. Du Bois, Mrs. Dr. Francis, Mrs. Bootman, John H. Earle, Mrs. Sarah Earle, Ann M. Benson, Mrs. Thomas Hall, Miss E. Kemble, Mrs. I. L. Smith, Miss Ferguson, Mrs. C. Mercer, Miss A. Ward, Miss M. Cammann, Miss A. Cammann.

These acknowledgments will be continued weekly. The Treasurer takes this opportunity to state that the second year's subscriptions are now due.

Mrs. Henry A. Coit, Treasurer, No. 55 Clinton Place.

Free Church of the Epiphany.

The undersigned gratefully acknowledges the receipt of the following donations for the poor:—From Medicus, $3; from John D. Wolfe, Esq., $25.

Lot Jones, No. 77 Second Avenue.

January 29, 1856.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges for the poor at this inclement season, from Miss A., $1; S. C., 20; a friend, several articles of clothing.

Further aid may be left with Thos. N. Stanford, Esq., No. 637 Broadway, or with

James Millett, Missionary, No. 171 East Seventeenth street.

New York Bible and Common Prayer Book Society.

Church of Annunciation, Rev. S. Seabury, D. D., $37.82; Mrs. Henry Suydam, Jr., 5; Mrs. C. L. Spencer, 5; James Barrow, 2; George Coggill, 2; George Brooks, 2.

Thomas C. Butler, Treasurer, No. 55 East Thirteenth street.

Grace Mission Church, Williamsburgh.

I am much encouraged, and truly thankful to the following friends for their timely aid towards completing the Mission Church.

From Stewart Brown, $50; Rev. M. Van Wyck, 60; W. E. Wilmerding, 10; E. H. Gillilan, 20; T. W. Riley, 10; Prosperity to Grace Church, 10; W. H. Furman, 5; a friend, through S. & S., 5.

Dear Christian friends, our want of a few hundred dollars more is urgent. Our faith is that through your liberality we shall soon be relieved from asking more to complete this important Mission Church.

Send to the missionary by mail, or leave with Stanford & Swords, No. 637 Broadway, New York.

Alvah Guion, Rector and Agent.

Diocesan Missions.

The Treasurer of the Missionary Committee of the diocese of New York, acknowledges the receipt of the following sums since the 22d of December last, viz.:—

From St. Saviour's, Maspeth, Rev. B. R. Betts, $26.02; St. Clement's, New York, Rev. T. A. Eaton, 127.77; Church of Holy Cross, Troy, Rev. J. I. Tucker, 35; Christ Church, Poughkeepsie, Rev. Samuel Buel, 10; Holy Innocents, Annandale, Rev. G. F. Seymour, 85; Northern Convocation, per Rt. Rev. Bishop Potter, 28.09; Messrs. T. B. Coddington & Co., 50; Church of the Advent, New York, Rev. A. B. Hart, 14.11; St. Peter's, Peekskill, Rev. E. Roberts, 5; St. John's, Monticello, Rev. C. K. Fowler, 8; Grace Church, Albany, Rev. J. R. Davenport, 19.06; Grace Church, Prattsville, 3; Trinity Church, Ulster, 4; St. John the Evangelist, Stockport, Rev. S. Hollingsworth, 12; St. John's, Cohoes, Rev. T. Babcock, 22.50; Trinity Church, Rensselaerville, Rev. R. Washburn, 5; St. Mark's, Malone, Rev. A. E. Treadway, 6; Christ Church, Lower Red Hook, Rev. H. Dekoven, 15; St. Mary's, Beechwood, Rev. Dr. Creighton, 35.19; Christ Church, Tarrytown, Rev. Dr. Creighton, 24.10; Christ Church, Tarrytown, Sunday school, 7; St. Peter's, Hobart, Rev. W. A. Curtiss, 7; Christ Church, Manhasset, Rev. S. Cox, 100; Ladies of St. Paul's, East Chester, special contribution for a missionary in addition to his stipend, 68.50; S. T. S., per T. N. Stanford, Esq., 50; W. C., one missionary stipend, 150; Christ Church, New Windsor, Rev. R. Riley, 14; Calvary Church, Cairo, Rev. R. B. Fairbairn, 3; Trinity Church, Plattsburgh, Infant school, per Rev. Jos. Coit, 11.53; Grace Church, Canton, Rev. J. Wells Moore, 4; Church of the Holy Communion, New York, Rev. W. A. Muhlenberg, D. D., 450; for Diocesan Missions from Church of Holy Cross, Troy, 3; St. John's, Johnstown, Rev. L. P. Clover, 8.92; Emanuel Church, Little Falls, Rev. Mr. McIlvaine, 13.71; St. George's, Schenectady, Rev. W. Payne, 11.74; Trinity Church, Plattsburgh, Rev. J. H. Coit, 34.56; Christ Church, Herkimer, Rev. O. P. Thackara, 9.25; Mrs. Marshall, Chatham Four Corners, per Rev. F. T. Tiffany, 5.

James Van Norden, Treasurer, Corner of Cedar and Nassau streets.

Business Notices.

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Fall Style for 1855, now ready at the New Hat Company's, Nos. 146 and 148 Nassau street.—Best quality Three Dollars only. The public are invited to call. We sell a single hat at wholesale price. Call and see. nov8-3m

Advertisements.

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N. B.—A liberal discount made to dealers.

ja31-3m DECAMP & WILSON.

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je21-tf ROBERT NISBETT.

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THE ROMANCE OF CRIMEAN HISTORY.
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RAIN, by Paul Read.
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